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1914

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SAN FRANCISCO CALIFORNIA

The Advent Call Today

(By Bishop Moreland.)

The supreme call of today is to the conscience of the Laity—their responsibility, their spiritual power, their effectiveness when aroused and organized. Not overlooking the source of inspiration in a Godly, earnest ministry, it may yet be declared that God's Kingdom waits upon the conversion of the average layman from passive membership to active service for Christ. Clergy may plead and preach, but the laity must practise their religion or all is vain.

If one layman can be taught this Advent to lead others in prayer, one man to form a class of men to study the Bible, one woman to bring girls together to pray and work for Christ, the Kingdom will come nearer.

The great need now is not so much the rounding and perfecting of our people in Christian faith, as *setting each individual to use the faith he has, little or much, in actual practise for himself and others.* This is difficult to accomplish, but if we would have a revival this Advent let us get the laity to create it.

Here are a few suggestions. A census might be taken to discover what proportion of the people give part of Sunday to religious reading. How many households in the parish have family prayer and ask grace at table? How many vestrymen are able to state the truths of the Incarnation, Trinity, Resurrection in simplest language? How many guild women are informed upon the Catholicity of the Church? These fundamentals are continually and richly expounded from our pulpits. Why not seek to learn the extent to which they are appropriated by the people? If our women came together in Advent to study from the Bible of God's wonderful answers to prayer, the good results would be astonishing. The younger men going out two by two to call systematically upon every man, especially those in hotels and boarding-houses, would make Advent a notable preparation for the rebirth of Christ in scores of neglected hearts. Think of the girls and women who might be banded together to attend early Communions, sing at special services, visit the sick and hospitals on Sunday afternoons. Sometimes a clergyman wears himself out devising schemes to interest his people. He plans lectures, exhibitions, pictures, suppers, bazaars and even dances. The truth is, nothing interests people so much or makes them so happy as religion. Money difficulties spring not from a low state of finances but a low state of religion.

The Advent call today should penetrate every conscience, touch every lukewarm spirit, arouse every sleeping Christian life. Its cry to each soul is simple but vital—*practice your religion,* and see how powerfully God will set forward the coming of His Kingdom.

A CHRISTMAS MESSAGE FROM BISHOP FUNSTEN.

Once more on the world dawns Christmas day with its beautiful message of "Peace on earth, good will towards men," with the story of the love which brought the Son of God into the world for the redemption of mankind. He was tabernacled in the flesh, perfect God and perfect Man, linking together the two natures, the Divine and human, by the eternal bonds of love. Christmas stands not only for the birth of Jesus Christ, but it is the birthday of a new and higher civilization. It was God coming down into the habitations of men to lift them up to dwell forever with God. It was the manifestation of the Father through the beautiful deeds and words of the Son. It was bringing into the hearts of men, into their families and homes, into their lives and all their varying duties and pleasures the beautiful thoughts and aspirations which came like the fragrance of a flower from the life of our blessed Lord, born of a woman in Bethlehem well nigh two thousand years ago. That life will have an increasing influence until the dark shadows of wrath and ill-will will pass away forever and the King Himself shall reign in righteousness and peace over the people He came to redeem from every stain of sin.

A CHRISTMAS MESSAGE, OVER FORTY YEARS AGO, TO THE THEN UNDIVIDED DIOCESE OF CALIFORNIA.

Four seasons mark the Christian year:

One of *joy,* when the Prince of Peace was born.

One of *thanks,* when the Prince of Peace had conquered.

One of *longing love,* when the Prince of Peace returned to Heaven.

One of *glory,* when the Prince of Peace sent the Comforter.

Christmas, Easter, Ascension and Pentecost: they are the great Festivals which the Catholic Church has kept from the "beginning."

Of these, the first, the Christmas or Nativity, is rightly called by the Spanish, the *Noche Buena:* the *Good Night,* the night in which the Day Star rose.

What thoughts does Christmas suggest! Total darkness covered the world! *Spiritual* darkness! The name and worship of the Creator unknown; the grossest superstition and ignorance everywhere; human sacrifices; idols; lying oracles; and, with that, a civilization in many respects equal, if not superior, to our own; schools of philosophy, where genius and eloquence were even such as to be the models of modern effort; a refinement in luxury which our fastidious worldliness has not yet attained; and a force of political government which has never been equalled.

The Arch-Enemy had enjoyed full sway; the very idea of the One Omnipotent God was lost; the very notion of sin and holiness had disappeared; and, as for a future life, the Elysian Fields were the only vague representatives.

There was only one small spot on the whole earth where a dim light was burning: the temple at Jerusalem. There were a few men who expected the Day Star.

At last the blessed night came! Not far from Jerusalem, in a small village, in the stable of a crowded inn, the Prince of Peace was born; His cradle was not of gold or silver, but an humble manger; the first who came to worship Him were humble shepherds; and if royal persons came from the East to offer princely offerings, their very appearance drove the God-sent Child into exile.

Such, O Christian believer, was the beginning of thy eternal redemption! Such the starting-point of that Catholic Church of which thou art a living member.

If the blessed night moves us to joy, that joy is mixed with a sense of humble thankfulness. Yes, we, too, ought to become like children, "forgetting sin," rejecting the miserable clothing of "worldly pride," "self-righteousness" and "assumed piety."

If, then, you would duly celebrate this Festival, love the children, rejoice in their innocent happiness, *try* to become like one of them. Remember, that of *such* is the Kingdom of Heaven.

To *them* it is an *unmarred* season of *joy.* To us, who have been allowed to see "many" Christmas Days, it is mixed with an *humbling* sense of our shortcomings. The children around us have a privilege. It is our God-sent charge *not* to make them lose it. Let them, under our guidance, cling to Christ the Child, grow up with Him, suffer with Him and for Him, increase to manhood as His faithful soldiers and servants, and at last receive the Crown of Glory.

PRESBYTER.

(From The Pacific Churchman of December 25, 1873.)

Grace Cathedral

ORDER OF SERVICES.

Sundays:

8:00 a. m.—Holy Communion.
9:45 a. m.—Sunday School (in chapel).
10:00 a. m.—(1st Sunday) Morning Prayer.
11:00 a. m.—Morning Prayer with Sermon.
1st Sunday, Litany and Holy Communion.
Other Sundays, 12:15 Holy Communion.
4:00 p. m.—Organ Numbers.
4:30 p. m.—Choral Evensong and Address.

Week Days:

8:30 a. m.—Morning Prayer.
5:30 p. m.—Evening Prayer.

Wednesdays:

10:00 a. m.—Litany and Holy Communion.

Thursdays:

7:30 a. m.—Holy Communion.

Saints' and Other Holy Days:

7:30 and 10:00 a. m.—Holy Communion.

CATHEDRAL NOTES.

At the annual meeting of Grace Chapter of the Daughters of the King, the following officers were elected for the ensuing year: Miss Grace Osborn, President; Mrs. B. M. Weeden, Vice-President; Miss Jennie M. Downer, Corresponding Secretary; Miss Frances Pearce, Recording Secretary, and Mrs. Geo. A. Moss, Treasurer. The last three officers are the present incumbents. The Recording Secretary read a report of the excellent work done by the Chapter during the year.

A Child Welfare Chapter of the Cathedral Guild has been started to take care of young children on Sundays during the hour of the morning service, in order to enable their mothers to attend the service. Mrs. B. M. Weeden is Chairman of the Chapter, and is assisted by members of the Daughters of the King and others who have volunteered their services to amuse the children and attend to their needs. So far not many mothers have availed themselves of the privilege, possibly because the work is not known. Mrs. Weeden would be very glad to have other volunteers who are willing to help at least one Sunday in the month.

Another Chapter of the Guild that has been started and fills a great need is the Information Chapter. Miss Edith Giles is the Chairman and may be found every Sunday morning at her table in the vestibule where she will be very glad to receive the names of newcomers and give them any information regarding the Cathedral work and its services.

The Cathedral Choral Club has arranged that on one Wednesday evening of each month the meeting shall have a social character to enable the members to get better acquainted with each other. After the rehearsal, refreshments will be served under the direction of a committee of ladies who will volunteer their services each month. It is hoped that by this means the Club will become more popular. The membership ought to be doubled if the best results are to be obtained. The dues are only fifty cents a month, and both men and women who have a fair knowledge of music are cordially invited to join. The meetings are held on Wednesdays from 7:45 to 9 P. M. in the Guild Hall, 1217 Sacramento street. At present the Club is studying Mendelssohn's "Hymn of Praise," a work of the highest character that requires careful and regular preparation. It is intended in the future to take up Handel's "Creation" and Gaul's "Passion Music." There is a possibility that the Club may become affiliated with the oratorio societies in the city and around the bay that are to sing in the Music Hall of the Exposition. Mr. Bayley, the director who is organist and choirmaster of the Cathedral, is giving generously of his time and labor to make the Club a success and ought to be rewarded with a larger attendance. He was appointed at the last meeting a committee of one to consult with the Exposition officials with reference to the matter of affiliation, already referred to.

The Cathedral Men's Club is gradually adding new members to its roll. At the last meeting it was decided to hold bimonthly meetings in the Crypt when some prominent speaker would be invited to address the meeting. These meetings will be open to all.

Confirmation classes for adults are being held after evensong on Sundays. The class for boys and girls meets Friday evenings at half past seven. The Bishop of the Diocese will administer the rite of Confirmation on Sunday morning, Jan. 3, 1915.

An offering for the Belgian sufferers was taken on Sunday, November 15th, and amounted to $100.

Something New

"A San Francisco Merry Christmas"

By William Ford Nichols, D. D.

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The Rt. Rev. Wm. Farrar Weeks, D. D., Bishop-Coadjutor of the Diocese of Vermont, entered into rest on Friday, October 23rd, after a long and serious illness. He was a son of Vermont, having been born at St. Alban's, February 2, 1859, and received his education in the public schools of that city. He graduated from Williams College in 1881, and from the General Theological Seminary in 1884. He was ordered Deacon the same year and Priest in 1885 by Bishop Bissell. He served all his ministry in Vermont. The burial service was held at Trinity Church, Rutland, Monday, October 26th, most of the Diocesan clergy being present. There was a choral celebration of the Holy Eucharist with the first part of the burial office, which was taken by Bishop Hall. The committal was at Brandon.

CATHEDRAL MEMORIALS.

A special service was held in Grace Cathedral Crypt on the morning of All Saints Day, occurring this year on Sunday, several memorials being set apart in a service of Benediction by Bishop Nichols.

The members of the Cathedral Committee and of the Cathedral Chapter were in the procession with the Bishop, Dean Gresham, Archdeacon Emery, the Rev. W. E. Hayes and the Rev. Dr. Bakewell. Many of the donors of the Crypt occupied seats in the choir, Mrs. W. H. Crocker unveiling the bronze tablet on the east wall which bears the names of the donors in relief.

The memorials blessed, in addition to the tablet, were two large candelabra at the entrance to the choir in memory of Benj. Sherman Brooks and Catherine Lyon Brooks; the carved pulpit given by one hundred and eight contributors, and a prayer desk given in memory of Bishop Nichols' father and mother.

The Rev. Dr. Bakewell presented to the Bishop as president of the Cathedral Chapter, "A Book of Remembrance," containing one hundred and eighty half-tone illustrations and *excerpta* from convention journals and newspapers bearing upon the history of Grace Church, culminating in the Cathedral Crypt. He paid a tribute to the liberality which has always characterized its members, told how the splendid Cathedral site had been secured from the Crocker family and, last and best of all, called attention to the noble act of faith on the part of our beloved Diocesan who, instead of sitting down in lamentation when most of the Churches of the See City lay in ashes, planned a Cathedral.

Inscription on Bronze Tablet

IN LOVING MEMORY OF THE FOUNDERS OF THE CHURCH AND
STATE IN CALIFORNIA AND OF GIFTS OF THEIR
FAMILIES AND OTHERS FOR THE
PROVISION OF THIS
FOUNDERS' CRYPT
GRACE CATHEDRAL
ANNO DOMINI, MDMXIII

Charles Beatty Alexander
Harriet Crocker Alexander
Lucius Hamilton Allen
Sarah deWitt Allen
John G. Arundel
Lillian Arundel
Antoine Auguste Borel
Grace Cantrot Borel
William Bowers Bourn
Sarah Esther Bourn
William Bowers Bourn, Jr.
Agnes Moody Bourn
Mary Leonard Brown
Francis Carolan
Harriett Pullman Carolan
Charles Crocker
Mary A. Deming Crocker
Charles Frederick Crocker
Jennie Marine Easton Crocker
George Crocker
Ethel Sperry Crocker
Stephen Dudley Field
Charles Dwight Haven
William Mintzer
Eugenia Tewkesbury Mintzer
Louis Findlay Monteagle
Lydia Paige Monteagle
Horace John Moody
Elizabeth William Gantz Moody
Timothy Paige and Mary Warren Paige
George Mortimer Pullman
Harriet Sanger Pullman
Henry Tiffany Scott
Elsie Horsley Scott
Simon Willard Sperry
Caroline A. Barker Sperry
Lloyd Tevis
Susan Gano Tevis
Emily Sutton Tewkesbury
A Liberal Friend

Peace on Earth, Good Will to Men

By Harman D. Jones

What a contrast between this Christmas message of over 1900 years ago, and the messages we are reading from the East of war on earth, destruction to men.

The tragedy of Christmas many years ago is being re-enacted in this supposedly enlightened era, the tragedy of keeping the Christ out of the lives of men. St. Luke recounts the fact that "There was no room for them in the Inn." According to current events there is still no room for Him in the inn of human life. This utterance is no mere overwrought figure of speech, it is a pathetic fact, and constitutes the awful tragedy that is being enacted. At the time of Christ's first appearance in the flesh, there was no room for Him in the hearts of men, and the same single phrase focuses the world's attitude towards Him today.

When it comes to matters pertaining to worldly success and fame, for human power and glory, for social prestige and popularity, for political advantages, and business monopolies, the "Inn" is brilliantly illuminated, its doors are wide open, welcoming music directs the way, and endless is the procession of human souls seeking either entertainment or material success through its doors.

Living as we do twenty centuries from the first tragic happening, we would naturally suppose that it would be impossible to duplicate the tragedy, particularly in view of the fact that we have so much to show us and to tell us of the tremendous and lasting advantages to be gained by entertaining so great a guest; still there is no room for Him the "Inn" of our lives, not because we are altogether unsympathetic or antagonistic, but because all the available space is preempted. He is excluded from theories and practices of government of nations and business and many times of homes, and in natural law He is rendered a superfluity; He is excluded from intellectual necessities; our reasoning faculties and intuitive powers are assumed to be sufficient of themselves without Him; the need of a Divine Leader seems superfluous; He is excluded from our daily habits because His nature seems to collide with some of our preconceived ideas as to what is right.

While the greatest nations of the earth date their origins from His birth, it is the present day "Empire spirit," of the east that shuts the eye of the soul against the Prince of Peace.

The mind staggers in its effort to estimate the terrible calamity that is now befalling the intelligent races of men engaged in bitter warfare, millions of lives are being sacrificed in order to determine which empire shall dominate the world. Think of the billions of dollars thrown to the vultures. Is this spectacle the most convincing argument to sustain the doctrine of Christ that worldly wealth and worldly crowns must perish, kingdoms rise and wane; does it not emphasize the fact with great clearness that earthly possessions are not worth while, that today they are, and tomorrow they are not?

To us the incarnation is a mystery; while we acknowledge it to be a fact, our human minds seem never able to comprehend it. It's beyond human comprehension; next to the resurrection, it is the most stupendous fact of history; the incarnation is the will of God operating in us to the extent that we admit it; God's will to us is for us—to love—to seek—and to save that which was lost; His will is the basis of all conceptions of noble and human lives; the exemplification of God's will is the grandeur of human nature; the performance of God's will demonstrates the immeasurable possibilities of man; God's will operating through man, reflects itself through man's personality, thus becoming the greatest medium for good in the world; man can never amount to much in this life until God is incarnate in his human life.

Whether we believe in the divinity of Jesus or not, this much we know that God was incarnate as the Christ of God through Jesus; we know the Christ of God is the founder of the Kingdom of Heaven; and we know that Christ is the revelation of God to man; it is an indisputable fact that the truth of the incarnation lies at the foundation of all that is best, of all that is worth while, in this life; it is the mainspring of progress, the source of the best hope for an eternal future; we have only to look at living facts around us; we have only to listen to living testimony from thousands of redeemed souls; we have only to look at changed laws and customs, which are causing tremendous advancement in the moral characteristics of society; we have but to look at the removals of slaveries and oppressions; to the deepening and broadening conceptions of God, to the loving and sympathetic brotherhood of man, and to the growing enthusiasm of men to extend the Kingdom of Christ.

If the Christ of God was incarnate in the hearts and souls of the rulers responsible for this twentieth century tragedy, would we be witnessing this terrible event today?

According to the standard of Jesus, all men are equal, not because they have equal claims upon each other, but because they owe equal duties to each other, the standard of Jesus is not a doctrine of rights, but a doctrine of duties; His doctrine is that each individual must seek his own good; no one has ever taken such a firm stand against self-exaltation as did Jesus, but the motive upon which He expected mankind to act was the elevation of self by the elevation of others, by the practice of the Golden Rule, by loving his neighbor as himself.

The Christmas spirit of peace and good will is a spirit of loving and giving, and the more we love and the more we give, the more we shall be loved and the more we will receive, as like begets like, and as the law of recompense is sure.

THE FINANCIAL SIDE OF TITHING.

(By Thomas Kane.)

Are there not practical, financial and business reasons for the fact that tithing pays the tither in temporal prosperity? We all understand and are influenced by illustrations more than by arguments. Also we remember them longer.

Is not the following an almost exact illustration of the relation we occupy toward our Heavenly Father in the matter of what we call our worldly possessions?

Suppose my banker lends me $5000 on condition that I pay him every year ten per cent of all the profits I make by the use of it. Not ten per cent of the capital which would be $500, but ten per cent of the profits whether they be little or much. If I make $500, I would owe my banker $50. If I make $1000 I would owe him $100. If he should lend me $10,000 and I make $2000 by the use of it, I would owe him $200. The same proportion, of course, would hold for larger or smaller profits on the borrowed capital.

Suppose my banker had a large number of people at work for him, people I know, or know of, and I also know how faithfully they serve him. Suppose these people are dependent for their support, their daily bread, upon the wages they receive from the banker or through his agents. Suppose that besides these workers for the banker there are many sick people, poor people, and people in distress in all of whose welfare and happiness he is deeply interested.

Suppose my banker tells me that while he continues to lend me the principal, I need not pay the ten per cent of the profits I make on the loan directly to him at the bank, but give it to the people I know or know of who are at work for him, not forgetting to give a liberal portion to poor, sick or distressed people who need help.

Suppose he tells me to use my own best judgment in giving the money I owe to him where I think it will do the most good.

Suppose, further, that he requires that I keep an account of what I give to these different people and causes in which he is interested so as to be sure that I am paying the ten per cent I owe to him from year to year.

Suppose my banker learns that I am wisely using the ten per cent, his share of the profits I make on the capital he furnishes me, that I am using good judgment in distributing it among his workers who have no other means of support, and that I am helping to make comfortable and happy those poor and less fortunate people in whom he is interested; is it not reasonable to suppose that he would be willing to lend me more capital on the same terms?

Now is there anything unreasonable or hard to understand in this illustration? Does it not almost exactly illustrate God's method of dealing with us in His law of the tithe? If it does, is there anything surprising, anything unnatural in the amply demonstrative fact that tithing pays the tither in temporal prosperity? Would it not be unnatural if the results were otherwise?

Again I ask, is not the above illustration fair? Does not God furnish us with all the capital we have; be it brains, money, physical strength, in short, with everything by the use of which we can make money? All he asks is that we recognize in a practical way his ownership of our working capital, whatever it may be, by contributing ten per cent of whatever we make by the use of it to the world's betterment; in other words, to the building up of Christ's Kingdom in the earth, using our own best judgment as faithful stewards in the selection of objects where our gifts will do the most good.

The illustration is equally pertinent if, instead of using my individual judgment in selecting the objects and persons to whom I give my banker's share of the profits, I join with others to whom he has loaned working capital on the same terms, and, after taking counsel together, we agree to combine what we owe and give it to such persons and objects as in our united judgment would most please our banker. This is precisely what we do in the churches of which we are members.

Evanston, Ill.

The Child's Religion and Giving

True religion—religion of the heart—postulates giving. What we know in love, we never keep to ourselves because we cannot. It shines forth from the eyes and betrays us even when we try to hide it; it gives spring and radiance to all life.

Giving and sharing then is a fundamental law of life—a God given power—therefore spontaneous and instinctive. Give the young soul a chance to manifest its best, an opportunity to express itself in spending, and you have a religious reaction, a spiritual growth.

Watch the child raised in an atmosphere of loving understanding of its natural needs, in an atmosphere of Christian faith and teaching, and judge if this is not so. Atmosphere means the drawing out, expanding and training of heart feelings and thought content; it means to direct a new heart shoot, to tenderly redirect a willful sinner, and our own putting of Christian virtues into life before him.

Little children so guided in home and church; children taught to know the love of God for them and to love Him as a Father in return; taught to love each other as obedient children of the Father; are not only truly fulfilling the law of religious life in its primal relations, but are truly willing givers.

The proof of this is found in the Sunday School records, where the largest proportionate giving is from the primary grades. It is found in the selfless giving of their best in all they have—sweets, toys, tender caress for the hurt or sad, pitying love for the needy and poor at their door, or known of beyond.

The Church and the Sunday School must recognize this early childhood grace, and must learn how to help later childhood carry it through youth into maturity. It must use it, not merely for the sake of its own immediate financial needs, but for the soul growth of the children at every stage of development.

The germ of religious life, and the power for growth are in the heart and soul of man—God given. We must call them forth and use them for His purpose for the world and for the individual. And there in the human soul is the spring we must tap that His power may flow to meet the world's need. So He would use us who know, that all men may come to know and to serve Him.

The heaven-sent fire of the Brazen Altar has been transformed into the Light on the Altar of Love in the heart of man. Christ is this light of the world, and knowing Him we are to let His Light so shine in us that others may see Him through our lives, our deeds, in our radiant being, our joyous helpfulness, and thus come to know and to glorify Him also before others. It is an endless chain of Christian knowing, living, praying, giving for the glory of God and for the love of man. And it is our chief duty to the children of the Church to help them to become one with us in this invisible bondage in service to Him; and one with Him in this commission of peace for the whole world.

In I Chronicles 29:1-22, is a splendid example of the contagion of willing and generous giving to the Lord, and its consequent effect upon the heart and soul of the givers. It is the story of David showing his people the treasures he has set apart for the building of the House of God, and it shows clearly that "where your treasure is, there will your heart be also." By the inspiration of such basic lessons out of the Bible itself, may we not gain a truer understanding of giving, and so come prepared for the Advent teaching that, even with the meager material hurriedly gathered this year, we may carry both ourselves and the children to a quickening and deepening of spiritual life?

The Diocesan Boards are hoping much for the children in this new purpose for their Advent offering, and the possibilities roll up before their vision at every new approach to the subject. The clergy and Sunday School workers are catching the vision, too.

Let us think of this turning over of the racial work of the Diocese to their young shoulders and their eager hearts as a fresh call to ourselves as missionaries to our children, praying that we may make the right approach and the true appeal for willing and joyful giving on their part.

Every Sunday School teacher should receive from her rector the Diocesan Leaflet, containing a story on the racial work for each Sunday in Advent. She should also receive a copy of the December number of the Pacific Churchman from him.

If a sufficient number are not sent, direct appeal should be made to the Rev. F. H. Church.

It is planned that the Advent offering will be presented some time during the Epiphany season, at a Sunday School rally in the Cathedral. The hymns to be learned for the rally are 49, 65, 51 and 253. It is hoped that many Sunday Schools, with clergy and teachers, can come in a body, bringing class and school banners. It is desired that clergy and boy choirs bring vestments. The procession will form at the Chapel and march from there down Taylor street to the Cathedral.

CAROLINE L. FIEDLER,
Educational Secretary.

THE DISTRIBUTION OF THE CLERGY.

(By the Rev. Arthur C. Saunders, M. A.)

It is perhaps unfortunate that there is no central bureau from which accurate statistics of the clergy of the whole American Church can be secured, but our system of Church government furnishes no official agency for the preparation or distribution of such information.

The figures in this article were derived chiefly from the last edition of Lloyd's Clerical Directory, and while not, of necessity, absolutely accurate, they are sufficiently so to give a very correct idea of the distribution of our clergy.

The directory gives statistics of 5370 deacons, priests and bishops. Of these 115 are bishops, twenty-five are chaplains in the army and navy, twenty-nine including those holding charges, are in Europe; 148 are retired; 183 are employed in teaching, and 115 in other clerical but non-parochial duties. Among these are included department secretaries, chaplains of institutions, and members of church orders. No less than 279 are registered as non-parochial.

Within the confines of the United States proper we have 306 domestic missionaries, distributed in nineteen missionary districts, while in Alaska, Africa, Latin America, the Orient and our island possessions there are 247 missionaries, in fifteen Dioceses, including the Panama Zone.

This accounts for 1447 of our 5370 clergy. The remaining 3923 hold rectorships or curacies in incorporated Dioceses.

It is a common thing to hear the statement that the East is far better supplied with ministers than the West. The fact that Nevada, with 110,700 square miles of territory, has only nine priests, and other statistics of the same kind are given to support the statement. Nevada has only one clergyman for every 12,300 square miles of territory—a large parish to be sure; but the distribution of our clergy should be estimated by population, not by space. For instance, the City of Greater New York covers 316 square miles, and had a population in 1910 of 4,013,781. Its churches are ministered to by 290 clergymen. In other words, New York has one minister for a fraction under every one and one-tenth square miles. Nevada, with her greater territory, had a population of only 81,875 in 1910. Therefore Nevada had a clergyman for every 9097 inhabitants, while New York City has one for only every 14,841.

To take another example, Rhode Island, one of the most densely populated States in the Union, has one minister for every 7303 people. Wyoming, with twenty-one clergymen and a population in 1910 of 145,965, has a minister for every 6951 of population. It must be remembered, however, that the great distances in the West greatly handicap a man's efficacy and that the missionary character of the work calls for a greater number of priests, in proportion to the population, than do the more developed conditions of the East.

If the Mississippi be taken as the dividing line, there are 3300 men engaged in parochial work in the eastern and 949 in the western States.

The most noticeable feature of the data given in the directory, and one upon which Dr. Lloyd has commented in his preface, is the frequency with which men change parishes. This is no doubt regretable, but it should be remembered that continuous service in a missionary district, even when divided among several charges, is equivalent to an unbroken rectorship—the conditions in the West tending to bind a man to his Diocese rather than his parish, and often making frequent moves both necessary and desirable.

ADVENT LECTURES AT GRACE CHAPEL.

Beginning on December 4th, Dr. H. H. Powell will give four lectures on the Virgin Birth of Christ. These lectures are under the auspices of the Committee of Teacher Training, and at the request of those who heard Dr. Powell's lectures on the Prophets of Israel last Lent. The lectures will be on Friday afternoons at 2:30 o'clock on the following dates:

1. Introduction—December 4th.
2. Scripture Evidence—December 11th.
3. Patriotic Evidence—December 18th.
4. Theological Import of the Doctrine —date to be given later.

The Diocese of New York, at its annual convention in November, gave the women of the Church a voice in parochial affairs.

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The Pacific Pulpit

SERMON BY REV. E. V. SHAYLER.
(Rector Saint Mark's Church, Seattle.)

Our God-fearing Christian president has called the nation to prayer. He requests that the God of all nations be invoked for universal peace in this the world's greatest struggle. In former days a ruler would have conceived a peace mission to be better carried on by force of arms than by prayer. Ours is a better method.

The skeptic looks askance at the suggestion and the effort for peace, and the thoughtless will ignore the request and the method, but the majority of our thoughtful people are on bended knee before the Omnipotent God, praying for peace in the Name of the Prince of Peace. Out of the prayer, if it is real, shall grow not merely the cessation of the present European conflict, the conclusion of this present war and the return of the peoples to peaceful vocations, but the end of all war—a perpetual period of universal peace.

In this day of prayer, we approach Almighty God, not to advise Him, but to try to learn what He would always have us do in the interests of universal peace. We need not presume that He will be better able to govern the world as a result of our prayer. We may rather hope that a subdued and penitent American people may be better prepared to do their part when the plans are unfolded for world-wide peace.

The end of warfare can only be attained by digging up the roots out of which war grows. More than that, the very seeds from which strife comes must be destroyed.

A persistent query is constantly arising: "Why are these European nations at war?" Glib answers are given. "To avenge the wrongs which Servia has perpetrated upon Austria; to develop a Pan-Slav movement; to crush the military power of Prussia; to control the world's seas or the world's commerce; to hinder the ascendancy of German culture and science; to satisfy Britain's ambitions."

None of these answers touch the heart of the question. The answer must satisfy the present problem and insure the world against another equally bloody struggle in the next generation.

This conflict exists because the world has held up the wrong ideals for the last hundred years. They who have sowed the wind are reaping the whirlwind. Those who have lived by the sword are perishing with the sword.

The faulty world ideal has been that physical force can control, that God is on the side of the strongest battalions, that physical strength and physical courage are the best possessions of men and nations.

National emblems have flaunted this before all eyes. The banners which they have uplifted for the veneration and inspiration of their peoples tell the same story. The Russian Bear, the German Eagle, the British Lion, the Chinese Dragon, testify to the exaltation of the brute spirit that is within man, instead of the uplift of his great human soul. The close combat of a beast which encircles its food or its foes to their death; the talons and claws which tear to pieces and afterwards devour; the royal beast of the tropics awaiting his weaker prey; the poison, throttling and voracious devourer that is half devil and half animal—these are the symbols of some world powers of today.

These dreadful emblems of mere physical power are relics of the dark ages, synonyms of death and destruction, for they bear no spiritual factors of life.

In our own land, not to speak of the American Eagle, the same idea has been emphasized in organizations which are called fraternal. We note a similar symbolism of force, military uniforms and shining swords; Indians with scalping knives; antlered creatures of the forests; owls with glaring eyes and formidable faces; cats with clutching and crushing claws! Without unkind criticism of these friendly organizations, may we not regard them as less than an appeal to the highest for which man should ever strive and perhaps, unconsciously, are at least a testimony to the fact of physical force as the great essential.

In the great economic struggle, force rather than justice has long since been the cherished ideal. In other words, because men possessed the physical economic strength they used it in business effort. The days of two decades ago when men must work or starve in any environment, for any number of hours, for a grinding wage; when sweat shop children competed in the market with heads of families, bear witness. Certain and many unholy corporations and business combinations controlled men by force.

The organization of men into trade and labor unions was the pitting of the physical strength of labor against the physical strength of capital. It gained many sorely needed and just advantages, but its forces of force have run riot, and today we have the method of the picket, the strike, the bomb, the incendiary, of destructive syndicalism and of political socialism. In the extremity of gain by physical strength, aided by much foolish legislation, it is strangling legitimate business and thus tossing away its own loaf of bread in its struggle.

Incidentally, we may inquire at this point of economic reference: "Has it cost American farmers more to raise a bushel of wheat this year of war than it did last year? Are hens laying a smaller number of eggs, or the cows yielding less milk than before the war? Are cattle, fattened before the war, of greater intrinsic value since the war began? Was the soil in America so impoverished by the war in Europe that our potatoes are more costly?" Are not these instances of a physical power utilized for greater financial results?

Then, what shall Americans say of our sports and pastimes? Have they not been, and are they not now, conducive to this erroneous ideal of physical force? Is not the development of skill subsidized by the appeal to physical strength? We are surely not criticising the games, but the spirit in which they are fostered.

View a modern football game, which should be a company of stalwart boys or men, engaged in a healthy sport. Behold them completely covered with hideous implements of warfare, which transforms them into human battering-rams equipped for a battle siege!

The stress is laid upon athletics, not as recreation or sport, but as contests of physical endurance. In the ring of the prize fighter; upon the mat of the wrestler; in the boats of the college crews, we have assisted (unconsciously, I realize) to emphasize the thought that the physical ideal is the one thing needful. Athletics are thus exalted above scholarship, strength asserts its predominance over skill and moral ideals are subdued into softness or hushed into nothingness.

If it be true that the nation is only the man written large, and that these are unquestioned characteristics of several phases of our community life and conduct, certainly they reach their climax upon the battlefield and have found their completion in the world's horror and woe.

There would have been no war in the last hundred years if the training of men in right ideals had been begun far enough back. If we pray for peace in earnest and desire to abolish war, we must eliminate the degraded ideals which minister to it.

We cannot undo the past. We are here today to regret it and to earnestly repent for any share we have had in producing it. It has established its ideals by the standard of the beast, and not according to the standard of Christ. It has built itself up and waxen fat upon the principle of "Blood and iron" instead of the principle of the Manger and the Cross. But, please God, we begin today with a better viewpoint.

What shall it advantage a nation if she becomes the ruler of the seas if she cannot control the evil natures of her own children, or if the poor beg for bread in her streets and her hosts live without hope or ambition? What permanent value to her people is the nation which has conquered the world commerce, established her supremacy in learning and science, if impurity stalks her streets and her modern Capital is described as a veritable Babylon? What empty boast of empire is it if her people live in ignorance upon her prairies, in rapacity in her cities, her children condemned to poverty and her untoward sons languish in exile in her farthest domain? What benefit for us to make a fetish of a flag, where the white of pure intention and the blue of heaven is supposed to harmonize, if we fail to regenerate our fellows and sanctify ourselves by a Christian service which will make this earth heaven?

The only true greatness of any nation is moral greatness. The only permanent

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peace is possessed of spiritual values. Every nation, like every individual, shall one day face the challenge, "What is thy moral value to the world?"

The one cause and the final issue in the search for a world peace will be found in the Spirit of Jesus Christ, the perfect establishment of His Kingdom on earth through the working agency of its organic expression—the Church. The smashing of dreadnaughts, the clamor and conferences regarding the economic waste of war, of armaments of armies and navies will never produce permanent values. Spiritual ideals must be erected, exalted, maintained. Physical passions must be subdued and moral forces weld them into the plowshares which upturn the rich soil of life and the pruning hooks for the fruit trees of spirituality. The heart of man, the mind of man, the soul of man must be conformed into the purposes of the Christ in His Incarnation, Atonement and Resurrection.

Christ might have proclaimed His Kingdom and rule by force, instead the Divine chose a human birth from a pure Virgin that He might prove manhood free and that man should serve by love.

Spiritual ideals thus exalted, will, of course, have their days of temptation in the desert. They will be sought for by the lovers of fleshpots who will die in a physical Egypt when vital doctrine is taught, rather than live in the Spiritual Canaan. These ideals will be betrayed by many a Judas, sentenced by many a Pilate, scourged by many a Herod, condemned by many a mob and crucified by the cruel, but the third day they will rise again from the dead.

Nor is it wise to plead that the abolition of war will spell the decline of heroism, the end of a true nobility or the death of conspicuous bravery. There is a supreme heroism which succors and slaves for the child whose father dies upon the battlefield, or by one who sits alone in the corner of the cottage of bereavement. There is a royal nobility which constantly serves a neighbor and never works ill because it cannot think evil, and does not encourage envious or malicious thoughts of another. There is a majestic bravery in sacrificing selfish interests, which is vastly superior to that of sacrificing one's body to the enemy's power.

And there are moral and spiritual battlefields which will ever arouse and call us on to a worth while conflict, a battlefield of peace, where saving is adjudged to be greater than killing; where giving is apprized as preferable to getting.

We may engage in the battle to save our girls from lives of shame through love of luxury or covetousness or the designs of evil men. We may forge to the front against the great white scourge whose deceitful hands carry away our brothers to the land of death. We may enlist in the cause of the cripple, the discouraged poor, the sick and the sinner.

We may use every moral endeavor for the curbing of the tongue that cuts, the criticism that scars, the coveteousness which desires wrongful possession; the arousing of the moral inertia which hinders us from doing the duties most worth while; in the energetic personal service of our Saviour and our King in His Kingdom, His Church.

Men and women, the present war is not because of Christianity, but because of a lack of it. Christianity is not judged by the present murder of thousands of our human kin; we are judged because our unchristianity has emerged in such a tragic revelation.

No lasting peace can come until men yield their hearts and their wills to the power of the God from Whom all holy desires and all good counsels proceed, the God Who is the Author of peace and Lover of concord.

In the sight of God, none who is not terribly in earnest in work for the Kingdom of God, the Church, is praying for peace today. None but he who prays for it gives gladly and generously in money and labor for its extension and principles. None who does not diligently use the spiritual tools which by her grace and Sacraments she deposits in the life, is really praying for peace today.

In the Church and religion of Christ alone is to be found the opportunity and the power to fling back the broken forces of sin and to unfurl the banner of peace, under whose protecting shelter all nations of the world may find their lasting peace, and when they will ultimately acknowledge Jesus Christ as their true Sovereign, their only Lord.

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Conference on Church Unity

Conference on Church Unity.—On Monday, November 9th, there was held in St. John's Church, Ross, Marin county, a Conference on Church Unity which was remarkably interesting, and which may have within it the germs of greater things than were dreamed of by its originators. It was held at the instigation and invitation of the Rector of the Parish, the Rev. Hubert Cowley-Carroll, and of course with the approval and co-operation of the Bishop of the Diocese. From twenty-five to thirty ministers of various Churches met in prayer and conference for the day. It included all the ministers resident in the portion of Marin county covered by the invitation of the Rector of the Church. Every one was present except one kept at home by sickness. This included Congregational, Methodist and Presbyterian ministers, as well as clergy of our own Church. No resolutions were presented. There was no attempt at any semblance of authority. It was a Conference pure and simple, whose effort and intention was that the men who are doing the Work of the Lord under different banners might at least know one another, and in some measure each understand the ideals and aims of the others. There were prayer and hymns and addresses. Prayer was the dominant note. Every one joined in the Apostles' Creed—each retaining his own unspoken interpretation thereof. The addresses did not even magnify the things in which Christendom—Protestant Christendom—is agreed. The object was the primary one of getting acquainted each with the position of the other. There was no mincing of any one's position. Every one spoke with the utmost frankness; and each man stood up to a real cross examination as to the position of his Church. This was in the afternoon, which was given altogether to this sort of thing, and was very illuminating. There was no bitterness even under the most exact questioning. Perhaps the Congregationalist minister was more thoroughly grilled than any one else; but he came out of the experience with a smile on his face and with smiles on the faces of the questioners. Perhaps the only thing to be regretted in the day was the fact that the speaker who set forth the ideal of the Church—the Rev. Dr. Parsons of Berkeley—came at the close of the session, and there was not the time to put him through the same thorough process of questioning. The Presbyterian position was also thoroughly questioned. The net result of the day was that those present have each a clearer conception of the positions of all the Churches represented; the men are better acquainted with each other; and no one was asked or had any idea of in any way minimizing or hiding what he conceived to be the position of his Church or Denomination. The result was confined to the locality; and even there has not the force or form of any resolution; but for the locality it must result in a more kindly feeling among fellow workers. And if the time ever comes for a real step in the direction of Christian Unity, these twenty-five or thirty men will have a better idea of what they are striving for, and this is certainly well worth while.

All the papers and addresses of the day showed careful thought and preparation. They may possibly be printed. In any event it would be impossible and inexpedient to try to summarize them here. But one may draw attention to two statements which received unanimous approbation, and which were repeated several times during the day. The first was that World Peace will depend upon Christian Unity. When a united Christianity shall demand peace throughout the world, the world will listen and world peace will come because it cannot be denied. But a divided Christendom is without power to stop wars—as the late Pope most tragically realized.

The second thought that found universal acceptance was that the statement of a Creed has always been a statement for believers, and that prayers for unity have always been prayers for the unity of believers. This means that no good would be accomplished by reducing the Faith to an irreducible minimum. The idea rather seemed to be to have each body state its Faith with such definiteness as was possible; and then the Statement of the Faith of the Church of the Future would eventually absorb that which is eternally true from whatever source it might be derived. And this Faith of a re-united Christendom would inevitably attract the world.

There were no wild dreams of any immediate Church Unity. It was only a very primal step—an effort to understand each the other; and to that extent a thing to be carried out wherever it may be possible.

MARDON D. WILSON.

CONFERENCE ON CHRISTIAN UNITY.

(Opening Address.)

Ross, Nov. 9, 1914.

Ephesians 4:3 and 13: "Endeavoring to keep the unity of the Spirit in the bond of peace * * * till we all come into the unity of the faith, and of the knowledge of the Son of God."

My Brothers: We meet this morning with a common purpose, animated by a common spirit. The gracious response which has met my overtures for this conference makes me fully conscious that in this address I am but the spokesman of my hearers, and that its thoughts reflect (I fear very feebly) only your own spirit of hearty co-operation with the project from its inception.

It is in cordial appreciation of this spirit that I welcome you here, brethren—children in our Father's House, gathered to discuss matters of the Household. I am glad, also, to extend the greetings and welcome of the Bishop and other leaders of our Church, who will be with us during the day, and whose interest in this Conference is as enthusiastic as my own. I am gratified, also, to have hearty endorsement of the spirit of this gathering by members of our national Commission on Faith and Order, which is working so earnestly to bring about a World Conference between all Christians, and is doing so much to justify by practical work the oft-expressed desire of the Episcopal Church to find a way to unite the divided members of the Body of Christ. In behalf of Bishop Nichols, as well as for myself, I greet you, and formally call upon you to contribute to the deliberations of this Conference, and to help fulfil its purpose.

But if St. John's Church, Ross, has invited you—and its people are happy today to be your host—here its desire for precedence ceases; it seeks no preeminence above its brethren, nor primacy in the affairs of the Conference. It aspires only to serve you, and is thankful for having had the opportunity of leadership.

* * * *

The subject of this Conference is so great as to be beyond the capacity of unaided human effort, and the task of attempting to remove the obstacles in the way of Christian Unity is so formidable as to fill us with dismay. Our immediate object, however, is well within our powers. We meet to approach our problems in a spirit of prayer and devotion—and thereby we shall remove one of the greatest barriers to the realization of the ultimate ideal of an united Christendom. If we can meet in prayer as brethren, with singleness of purpose and purity of devotion, we may be assured that God will not deny the workings of His Holy Spirit, and the day—the great day—will be at hand! I heard only recently of a Fellow-

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ship organized in England by some laymen who hope to do something in the way of an approach to unity and of an extension and deepening of religion. When they come into discussion, if any difference of opinion develops, they stop the discussion and take again to prayer, and, if necessary, they will stop the discussion until the next meeting, keeping up their prayer in private meanwhile. The result, my informant states, is that they almost always reach a wonderful unanimity. If we are sincere in our desire for unity, my brothers, we must pray for it—pray earnestly—today! Only in the power of the Holy Spirit shall we find a solution of problems that seem insoluble; only in the precincts of the Sanctuary shall we find strength and patience to break down the indifference, and sometimes active hostility which we shall meet before the day is won.

* * * *

But if we gather to pray, it will be well if we are perfectly sure of what we are to pray for, and still better if we set our feet at the start in the same general direction on the road along which we are praying for guidance. The history of Christian divisions and attempts at unity is filled with well-meant efforts which served only to becloud the issues and make confusion worse confounded. To avoid such disaster we should, at the outset, lay down some fundamental principles which must be the basis for any attempt at a unity that will be satisfactory and final. We must commence by defining our terms. To discuss such principles either of action or of definition in this address would be to usurp your prerogatives and to forestall the work of the Conference, as well as to leave a suspicion that I wished to shape its deliberations — which is farthest from my thought. I shall content myself, therefore, with a simple mention of some of those principles of our inquiry which seem to me to be fundamental.

* * * *

First, our approach to Christian Unity must be through the Person of Christ. Much of the present divided state of Christendom is due to a departure, more or less involuntary, from the figure of the historic Christ. We have changed the emphasis from Christ to the organization; we have lost much of the spiritual power of faith in Him because we have devoted too much attention to metaphysical and theological speculations. Our approach to the spirit of unity must be in the spirit of Our Lord Jesus Christ—God and Saviour. We need to begin our conference with a new and prayerful effort to make the Incarnation of Our Lord Jesus Christ the Rock on which we shall build His Church, and to make the Incarnate Life a vital reality to us—in our own lives first, then as a point of contact with each other. At His feet alone can we learn to understand each other; only when we all answer His call will there be one Flock, one Shepherd.

* * * *

Then, if we are striving to bring about the unity of the Churches of Christ, we should first decide just what we mean by "The Church." By this I do not mean that we should commence with theological discussions and polemic arguments as to the validity of Orders, and the Form and Matter of the Sacraments—though these subjects will have to be discussed in their time. We must start much nearer the source than that. We must ask ourselves what is our conception of the Church as it really is, rather than as it manifests itself by outward form. What is the Church Ideal? Is the Church essentially a living organism? Is it the real body of Christ, of which, as our Prayer Book says "the blessed company of all faithful people" are members? Is it the efficient channel in the world for the manifold grace of God? Is it Christ's method of ministering to sick and sinful souls? Is it a society of Divine institution and character, or is it a purely voluntary organization, originating and ending in its human manifestations? These, and the still more important question of the essentially spiritual nature of the Church in all its activities, are basic, and are of greater relative value than questions of ecclesiastical polity or Order, indispensable though these are in their right perspective. These, too, are the questions which "The Man in the Street" is asking, and demanding that we answer before he will trouble himself with the subtler points on which we lay such stress. And Christ died for "The Man in the Street!"

* * * *

Again, we must find out just what we mean by "unity." The difficulties which have arisen in the past out of attempts to approximate even a measure of comity have been the result to a large degree, of a failure to discriminate between unity and uniformity. The conception of unity as synonymous with uniformity is, without question, the efficient cause of the multiplication of Protestant sects with which Christendom is cursed today. Nor is it true that this idea of unity is confined to any one Christian Communion; a careful examination will disclose the fact that most of them share it to a greater or lesser degree. We are, I am sure, agreed that no unity of the Churches can be genuine or permanent which fails to include a wide comprehensiveness with regard to all things non-essential, or to recognize a diversity of gifts, dominated by the same Spirit, loyal to Christ, our common Head and Cornerstone. The unity that is to come will be God's, and we shall reach it only by the abandonment of individual self-will, and our joint acceptance of the will of God.

And this brings me to the most fundamental principle of all. The Will of God can only be learned upon our knees, and by diligent study of His Word, revealed in the Holy Scriptures, without the sanction of which no theory of unity can stand. The dialectic of the theologian must for a time give place to the still, small voice of God the Holy Spirit. No really constructive work can be done towards the realization of our great ideal unless we have wrestled in prayer until the breaking of the day—and we must not let Him go until He bless us!

The greatest tasks before the world today—tasks before which all other problems fade into comparative simplicity—are the establishment of World Peace and the achievement of Christian Unity. Great as are our social problems which call for the best energies of the world's leaders; vital as are the moral problems which press so insistently upon us; these two, World Peace and Christian Unity, are greatest because they lie at the very foundations of our whole social and moral superstructure.

The fearful spectacle of carnage and the appalling horrors of sorrow, famine and death which Christian nations are now presenting before the eyes of the world is no proof of the failure of Christianity; but it is the evidence of the collapse of the authority of the Christian Church. The Christ Ideal still remains in all its pristine beauty and majesty; but the Church of Christ, torn by dissension, schism, jealousy and lust of power, is unable to proclaim that ideal with the unanimity and fearlessness which alone will at once win and retain the allegiance of mankind. World Peace, if it is to be lasting and sincere, must await the realization of Christian Unity. When the

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Church of Christ can preach Christ with one heart and one voice, the kingdoms of this world will be the kingdoms of Our Lord and of His Christ.

These two great dreams, as are all the needs and ideals of men, are essentially spiritual. Without doubt both World Peace and Christian Unity will make demands unthought of upon the wisest statesmanship and diplomacy in the world. The greatest minds of all nations and churches will have to spend many weary hours over a multitude of technical and seemingly material details before the final concordats are signed and sealed. But these labors will fail miserably unless there shall have arisen in the meanwhile a devout desire for peace—whether in the world or in the church—and a humble determination to seek and accept the will of God. There must be altars in our peace palaces, and their envoys must be men of prayer.

It is in this spirit that we meet today. Let us pray, my brothers, that God's Holy Spirit may descend upon this place, and His richest blessings prosper our work. May He so fill our hearts that there be no place for pride, or prejudice, or anything else that may hinder us from Godly union and concord. We come, primarily, to draw closer to Christ, and so, as a matter of course, we must get closer to each other. That this is the spirit of our Conference is abundantly evidenced by your ready and unanimous co-operation—and therefore its opportunities and influence transcend by far any powers which could have been officially conferred upon it.

Our method is essentially constructive, brethren, as all "Conferences" must be. In other words, we meet to confer with each other, and our attitude is one of mutual receptivity. At the outset we shall lay greater emphasis upon our points of contact than upon our differences—because that is the only rational method of approach. Our attitude towards our points of separation, however, will not be, on the one hand to ignore them, or on the other, to adopt a bland and insincere position of "agreeing to disagree." These matters must and will be brought to our notice—and when they come up, it will be because each of us is filled with the soundness of the Conference method, which, hallowed by earnest prayer, will enable each man to present for the consideration of his brethren that which, in his comprehension of the Faith, he believes to be a real contribution to our total Christianity. And we shall see that conferences will succeed where centuries of controversy have failed.

Our keynote today is *Prayer*! We shall rise from it to undertake our work, and turn again to it whenever we may be moved thereto by the Holy Spirit; and during our deliberations, as an indication of our humble dependence upon the Word of God, and following the custom of primitive Councils, the Holy Scriptures will be spread open before us. With such power, what may we not hope for? This conference may stimulate similar gatherings all over the country to teach the churches the need for united prayer as an essential prerequisite to organic unity—that there must be the unity of the Spirit before there can be unity of the Faith. It may be granted us as a blessing on our prayers "this day to light a candle, which, by God's grace shall never be put out."

Brothers in Christ, I cannot call you to your labors in better words than these:

"I therefore beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ.

"And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ."

CLERGYMEN'S RETIRING FUND SOCIETY.

The annual meeting of the Clergymen's Retiring Fund Society was held in the Church Mission House, November 13th, the Bishop of Long Island in the chair.

The Treasurer's report showed an increase in receipts from dues, gifts and interest, and that $17,250 had been added to the permanent fund during the year. The Financial Secretary, Dr. Anstice, presented his annual statement of the Society's affairs, which will appear in full in the annual report about to be issued. A few of the items may be of interest. The capital fund of the Society now stands at $358,778.46. The sum of $22,578.55 will be distributed this month among 307 annuitants. Of the present annuitants the three at the head of the list had paid dues of twelve dollars each for six, eight and five years respectively, then reached the age of sixty and have since been drawing annuity for twenty-nine, twenty-six and twenty-five years respectively. The possible effect of the creation of the proposed new "Church Pension Fund" upon the prosperity of the C. R. F. S. was considered and the Financial Secretary reported that he had received assurance from officers of the Church Pension Fund that whatever pension from that source might come to any member of the C. R. F. S., it would be entirely irrespective of what he might be receiving in annuity from this Society or from income derived from any private investment. It has been suggested, in fact, that the desire to secure membership in this Society should be stimulated by the consideration that through it annuity can be secured additional to whatever pension the Church hereafter may be able to grant.

The officers of last year were re-elected.

An entertainment and sale of fancy articles will be given at the Canon Kip Memorial Mission, 246 Second street, near Folsom, on Thursday, December 3rd, at 8:15 p. m. The proceeds will be devoted toward the balance due on building fund.

This photograph of the late Bishops of Utah, Oregon and Nevada will appeal to those who see it as a somewhat extraordinary one. It is reproduced from the large photograph taken of the procession of bishops and clergy at the Opening Service of the Conference of the Eighth Department held in St. Paul's Pro-Cathedral, Los Angeles, in October, 1912, the Bishop of Utah being the preacher at that service. The grouping together of the three bishops now taken to their rest, and their lifelike pictures, we believe, will be of especial interest to the readers of The Pacific Churchman in the former Sees of the Bishops well beloved and throughout the Province which will so much miss them.

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The Pacific Churchman

Published by the Diocese of California and in the interests of the Church in the Eighth Missionary Department

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Editorial

DECEMBER KALENDAR.

6—2d Sunday in Advent.
13—3d Sunday in Advent.
16-18-19—Ember Days.
20—4th Sunday in Advent.
21—St. Thomas, Apostle.
25—The Nativity.
26—St. Stephen, Martyr.
27—St. John, Evangelist.
Sunday after Christmas.
28—The Innocents.

DECEMBER EMBER DAYS.

"The householder which bringeth forth out of his treasure things" old as well as new is in evidence as a type of the awakening interest of the Church in the Ember Days. There has been a pretty general knowledge that they are historical. There has been something like a general willingness to leave them to past history. Their designation is preserved on page xxiv of the Prayer Book, but it will be a good test of familiarity with those prefatory pages, if the reader of this can tell offhand just when the Ember Days come. There are the special prayers *For those who are to be admitted into Holy Orders,* but it is not an unheard of thing to fail to hear them read in the public services at the Four Ember Seasons. There is no doubt that they are old and are in the Prayer Book Treasury of Devotion of the Church.

The Bringing Them Forth For New Values.

In recent years, however, the Church has been happily trying to take them out of their quasi Safe Deposit Vaults and brighten them up and put them into good every season use for her household. It was one step towards this when some years since Proper Lessons were provided for the Ember Days in the Lectionary. And, of course, well informed "Usagers" here and there among the clergy and laity have stood for their observance and leaned upon their help all along. Guilds and Associations have made it their object to promote better appreciation of them. The recent Special Meeting of the House of Bishops earnestly urged new interest in them throughout the Church. There is then evidence that every scribe who hath been made a disciple of the Kingdom of Heaven is "under conviction" that the observance of the Ember Days is certainly one of the old treasures that ought to have a new appraisal.

The Ember Call to Our Province.

In our own Province some especial efforts have been made to have the Ember Call to Prayer heeded. For a number of years the Alumni Association of the Church Divinity School of the Pacific has sent out an appeal to the clergy and congregations in the Eighth Department, which preceded the Province, to emphasize the Ember Season and especially to have sermons bearing upon the Ministry on the Third Sunday in Advent, looking to the observance of the Ember Week in December. Some of the younger clergy of the Department also formed a "Send-me Club" to promote a sense of vocation. Department Conferences have dealt with the matter and appointed Committees to look after it. We may not be the least of all Provinces in developing the sense of vocation, but, owing perhaps to conditions peculiar to our Province, there is so much to be desired in the way of evoking Candidates, that any survey of statistics shows a lack which compels immediate if not anxious attention. This applies not only to Candidates for Holy Orders, but to those for the work of Deaconesses and Sisterhoods. And there is reason to believe that it holds true of other Communions as well as our own, even of the Roman it has been asserted. There is at any rate among us a crying need for direct and concerted effort and prayer to "the Lord of the harvest that He send forth laborers into His harvest." It should certainly be as clearly a noble ambition for a Parish to be known by its record of Candidates for the Ministry as by Candidates for Confirmation.

An Especial Intention For the Coming Ember Days.

There is further an impelling and, we believe, altogether fond occasion for our Ember heart's desire in the probability that two of the Bishops-Elect of the Province, the Rev. George C. Hunting and the Rev. Paul Jones, will be consecrated on one of those December Ember Days. Our tender memories in the Province of their stalwart predecessors in Nevada and Utah, our just pride in what the Bishops-Elect have already achieved as of us in their former spheres as Presbyters in the very fields of which they are to have the oversight, our happy remembrance how truly each had the loving confidence of his immediate predecessor and our own well-grounded confidence that they are singularly qualified for their respective fields to take up the work where strong men have left it, to the Glory of God and the benefit of His Holy Church;—all this truly gives especial intention and zest to the Ember Week, December 13-20, so near at hand.

A Prayer for Wider Vocation to the Ministry.

O Lord Jesus Christ, Head of the Church, Thou that knowest the hearts of all men, show through the power of the Holy Spirit, we beseech Thee, all whom Thou dost call to Thy Sacred Ministry a true sense of their vocation. Quicken many of our youth with that inward motion of the Holy Ghost to take upon them holy offices and ministrations to serve Thee for the promoting of Thy glory and the edifying of Thy people. Impart to clergy and parents and sponsors and teachers a deeper realization of our responsibility for the fewness of the laborers while the harvest is so plenteous. Send forth laborers into Thy harvest—and especially into the fields of this Eighth Province. Increase in Thy Church a faithful ministry watching for the souls Thou hast redeemed with Thy precious blood, as they that must give account, that they may do it with joy and not with grief. All this we ask of Thee, O blessed Jesus, who art with the Father and the Holy Ghost, one God, world without end. Amen. W. F. N.

When figuring out your Christmas Expenses, don't forget your Subscription to the Pacific Churchman.

The Diocese of California

Bishop's Appointments, First Half-Year, 1915.

JANUARY

3.—II. Sunday after Christmas. A. M., Cathedral. Evening, St. Augustine's, Oakland.
10.—I. Sunday after Epiphany. A. M., Mill Valley. Evening, Japanese Mission, San Francisco.
17.—II. Sunday after Epiphany. A. M., Burlingame. Evening, St. Matthew's, South Berkeley.
26.—A. M., Opening of Sixty-fifth Convention of the Diocese.
31.—Septuagesima Sunday. A. M., Ocean View. Evening, Seamen's Institute, San Francisco.

FEBRUARY.

3.—Evening, Lecture, San Francisco.
7.—Sexagesima Sunday. A. M., Gilroy. P. M., Morgan Hill.
10.—Evening, Lecture, Berkeley.
14.—Quinquagesima Sunday. A. M., St. James, San Francisco. Evening, Church of the Incarnation, San Francisco.
15.—A. M., Pre-Lenten Address *ad clerum*, Cathedral.
17.—Ash Wednesday, Cathedral.
21.—I. Sunday in Lent. A. M., St. Peter's, San Francisco. Evening, Sausalito.
28.—II. Sunday in Lent. A. M., Watsonville. Evening, Salinas.

MARCH.

7.—III. Sunday in Lent. A. M., St. Stephen's, San Francisco. Evening, St. Paul's, San Francisco.
14.—IV. Sunday in Lent. A. M., Cathedral Mission of the Good Samaritan. Evening, St. John's, Oakland.
21.—V. Sunday in Lent. A. M., Christ Church, San Jose. P. M., Trinity, San Jose.
28.—Palm Sunday. A. M., Trinity, Oakland. Evening, Christ Church, Alameda.
30.—Tuesday before Easter. Evening, Church of the Advent, San Francisco.
31.—Wednesday before Easter. Evening, Holy Innocents, San Francisco.

APRIL.

1.—Maundy Thursday. P. M., Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home.
2.—Good Friday. P. M., Brotherhood of St. Andrew's Business Men's Midday Meeting, Chamber of Commerce.
4.—Easter Day. A. M., Cathedral. P. M., Trinity, San Francisco. Evening, St. Luke's, San Francisco.
5.—Monday in Easter Week. A. M., Iona Churchyard.
11.—I. Sunday after Easter. A. M., St. Paul's, Oakland. Evening, All Saints', San Francisco.
18.—II. Sunday after Easter. A. M., St. Peter's, Oakland. Evening, St. Andrew's, Oakland.
25.—St. Mark's Day and III. Sunday after Easter. A. M., St. Mark's, Berkeley. Evening, All Saints', Palo Alto.

MAY.

2.—IV. Sunday after Easter. A. M., Fruitvale. P. M., Elmhurst.
9.—V. Sunday after Easter, and 10-14, Salinas Valley Missions.
16.—Sunday after Ascension. A. M., St. Paul's, San Rafael. Evening, St. Mary's, San Francisco.
23.—Whitsunday. A. M., San Mateo. Evening, Cathedral Mission of the Good Samaritan, San Francisco.
26.—Ember Wednesday. Ordination for Church Divinity School, Cathedral. P. M., Annual Meeting of Cathedral Chapter.
30.—Trinity Sunday. A. M., Ross. P. M., West Berkeley.

JUNE.

6.—I. Sunday after Trinity. A. M., Menlo Park. Evening, Santa Clara.
13.—II. Sunday after Trinity. A. M., Los Altos. Evening, Canon Kip Memorial Mission, San Francisco.
20.—III. Sunday after Trinity. A. M., Redwood City. P. M., Belmont.
27.—IV. Sunday after Trinity. A. M., Santa Cruz. P. M., Capitola.

Lay Readers of the Diocese are reminded that their licenses should be sent at once to the Archdeacon at the Diocesan House for renewal.

Arrangements are being made for regular services in St. Mark's Mission, San Leandro, under the direction of Rev. Clifton Macon, rector of Trinity Church, Oakland.

Dr. Mary Delano Fletcher, well known in Alameda and in the work of the Daughters of the King, has returned to this country after a trip abroad, and will take up a line of work under Rev. William Guthrie, a former rector of Christ Church, Alameda, and now rector of St. Mark's in the Bowery, New York City.

Bishop Vartan Kasparian of the Armenian Church, residing in Fresno, where there are over six thousand Armenians, celebrated Holy Communion and baptized two infants, in Grace Chapel, San Francisco on Sunday, November 22nd. There was a large attendance of Armenians, and it is hoped that arrangements can be made for frequent services.

A course of nine lectures, under the general caption, "Can Poverty Be Controlled," is being given by the Associated Charities, on Tuesday evenings at 8 o'clock at the San Francisco Center, 220 Post street. Those to be given in December are: December 1st, "*Unemployment*," W. V. Stafford and John P. McLaughlin; December 8th, "*The Unemployable*," Carlton H. Parker. The charge (to cover expenses) is one dollar for the course, or twenty-five cents each lecture.

On the morning of November 3, at 8 a. m., the Rev. Thomas J. Williams, of the Chinese Missions, San Francisco and Oakland, was married in Trinity Church, San Jose, to Miss Irene Helen Moule of that city. The Rev. Halsey Werlein, Jr., rector of the parish, performed the ceremony in the presence of the bride's parents. Mr. and Mrs. Williams left at once for San Francisco, where their marriage mass was celebrated in the Church of the Advent by the Rev. Charles N. Lathrop. Mr. and Mrs. Williams are residing at the Belvedere Apartments, 61 Eighth street, Oakland.

The Rev. Hugh E. Montgomery, Secretary of the Convocation of San Jose, has prepared and printed a very interesting pamphlet entitled "A Few Facts Concerning the Diocese of California." It contains a map of California showing the Diocesan Divisions, and a map of the Diocese with the parishes and missions located. It also gives some important dates connected with the diocese and other statistics, including the names and location of the parishes and missions. This is being sold (to defray the expense of printing) for 10 cents a copy, and may be obtained of Mr. Montgomery or at the Diocesan House.

CONVOCATION OF SAN FRANCISCO.

The Convocation of San Francisco held its autumn meeting in the Parish of the Incarnation, San Francisco, Rev. W. H. Hermitage, Rector, on Tuesday, November 10th. At the opening service of Holy Communion Dean Hodgkin was the celebrant, assisted by the Rector, after which an address *ad clerum* was given by the Rev. Everett W. Couper, rector of Christ Church, Alameda. At the business meeting the usual routine was followed, including the re-election of the Rev. F. H. Church, Secretary, and Mr. George H. Hooke, Treasurer, and Rev. E. F. Gee and Rev. W. E. Hayes as Executive Committee.

After a bountiful lunch served by the Ladies' Guild in a nearby hall, the convocation reassembled at 2 o'clock for a symposium on religious education. Miss C. L. Fiedler introduced the subject, "Spiritual and Devotional Life in Training and Practice"; Rev. Clifton Macon, "Church Attendance and Worship"; Rev. H. H. Kelley, "Bible and Devotional Reading—How to Cultivate and Sustain."

The clerical delegates were then taken in automobiles to the Exposition grounds and made a circuit of the buildings and concessions.

The evening session was given over to a conference on "The Problems of Church Extension," at which the Bishop spoke of *proportionate* giving as a sure method of doing away with assessments and apportionments for the work of the Church.

CONVOCATION OF SAN JOSE.

The Convocation of San Jose met in All Saints' Parish, Watsonville, Rev. C. L. Thackeray, Rector, on Tuesday and Wednesday, November 17th and 18th. Most of the clergical and lay delegates arrived in time for luncheon at 12:30. A business session was held at 2 p. m., followed by a conference, the subject being "Prayer, Its Character and Necessity in Present-day Social, Political and Religious Problems," the Rev. Halsey Werlein, Jr., Rev. David Evans and Rev. E. H. McCollister being the principal speakers, introducing in turn each phase of the subject.

At 4:30 the delegates were taken in automobiles to view the surrounding country.

At 7:30 p. m. a missionary service was held. Mr. E. D. Beylard, lay delegate from San Mateo and a member of the Diocesan Board of Missions, read a carefully prepared paper on "Christianity in China," noting the earliest and successive attempts to evangelize that vast empire. The Bishop followed with an earnest appeal for more proportionate giving for the work of Church extension.

After the service there was a social reunion of the clergy in the Parish House.

On Wednesday there was a celebration at 8 a. m., with a meditation by Dean Gardner and a business meeting at 10, when the matter of completing the Apportionment for Diocesan Church Exten-

sion in the Convocation of San Jose was thoroughly discussed and definite action taken toward an energetic campaign.

Rev. W. H. Cambridge and Rev. Hugh E. Montgomery were appointed a committee to take up the matter of assessments and apportionments in the convocation and report to the next meeting, and also to take into purview the matter of the completion of the apportionment for Church Extension for this year.

The following were elected members of the Diocesan Social Service Commission: Rev. C. L. Thackeray, Mr. Elliott McAllister of San Mateo and Mrs. A. S. Bacon of San Jose.

RACIAL WORK IN THE DIOCESE.

During the Advent Season, while the Church throughout the Diocese is making a herculean effort to complete the Apportionment for Church Extension for this year and to reduce the deficit reported at the last Convention, the interest of the children of the Sunday Schools is being aroused to make a large offering at Christmas for the Racial work now being carried on by the Board.

This work comprises the True Sunshine Mission to the Chinese at 966 Clay street, San Francisco; the Episcopal Chinese Mission in its new quarters at 320 Sixth street, Oakland; the Japanese Mission at 2236 Post street, San Francisco, and St. Augustine's Mission for Negroes at Twenty-seventh and West streets, Oakland.

In this Racial work there are three priests, a deacon and three paid workers and a number of volunteer helpers in the various night schools and sewing schools.

St. Augustine's Mission is practically self-supporting, paying the salary of its priest and running expenses; only requiring help to meet the interest on the debt contracted for the lot. It has raised $600 for the improvements and has about $500 in hand toward a much-needed Church building. A full account of its work was given in the November number of the Churchman, and also of the Japanese Mission. In this number is an account of the remarkable progress of the Chinese Missions. The November Spirit of Missions also has an illustrated article about our Chinese work.

To carry on this Racial work requires an expenditure (and at very meagre salaries and the strictest economy in running expenses) of $2800. Of this amount only $2000 has been provided. There is, therefore, $800 needed for this branch of the work alone. This, it is hoped, will be largely met by the children's Advent Offerings. Boxes and a letter from the Bishop have been sent for each scholar and also a leaflet containing a picture of and a story about the children in each of the Missions for which they are working for each class.

The Bishop, the Archdeacon and the Board of Missions earnestly request that parents and teachers will stimulate the children to do their best, remembering that the offering from each Sunday School will be credited on the apportionment of the parish or mission.

And, too, let every parish and mission do its best to complete and, if possible, to more than raise its apportionment.

The deficit at the present time is $3080. Shall it be raised or shall the Board be forced to curtail the meagre stipends of the missionaries or discontinue some of the work?

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DO WE MEAN IT?

Most of you who read this have joined with the choir while the offering is being placed upon the altar in singing those familiar words, "All things come of Thee, O Lord, and of Thine own have we given Thee." Did we mean it? Do we mean it?

If I really believe that all is God's what effect will it have on the spirit of my giving? Some gave with grudging. Some gave with complaint at the ever-recurring appeals of the Church. Some gave thoughtlessly, first because the plate was passed and it was the custom to give in Church. Some gave to keep up appearances. Some gave gladly, generously, thanking God for the blessings which he has showered upon us. It is this last kind of giver with whom I will be counted if I really believe that all is God's.

If I really believe that all is God's what effect will it have on the size of my gift? Some gave the least they felt was decent. Some gave just the change in their pockets. Some felt generous giving fifty cents for the night before they spent five dollars at the theatre. There was a dollar gift from a man who happened to be able to be in Church because his automobile was undergoing repairs. His week end outing frequently cost him $25. And then there were some who had carefully studied the whole matter, and gave directly in proportion to their income, their living expenses and their luxuries and pleasures. If I really believe that all is God's it is like this last giver that I will measure my gift.

At St. Mark's congregational meeting recently a layman said that the whole problem of Church support would be solved if Christian people would consider not what they were expected to give but what really belonged to the Lord.

At the recent Convocation meeting the Bishop spoke in the same vein. He reminded us of St. Paul's counsel that each should give as the Lord prospered him—a self proportioning.

Perhaps it will help us all to give in that spirit and by that method if we frequently offer for ourselves a prayer like this which is used each week at the Service of Intercession at St. Mark's.

A Prayer for Generous Giving in the Parish.

O God of Whom cometh all things, and to Whom we give but Thine own, open the hearts of Thy people within this Parish, that, giving of their poverty or their riches, they may set forward the work of Thy Kingdom, and all alike learn that it is more blessed to give than to receive, through Jesus Christ our Lord. Amen.—The Berkeley Churchman.

A reception and fair will be held by the members of the Japanese Episcopal Mission on Wednesday afternoon, December 2nd. A cordial invitation is extended to all to come and visit the Mission, at 2236 Post Street, near Divisadero Street. A sale of linen and fancy work will be held and tea will be served to all who come.

Rev. Mr. and Mrs. Murakami and Mrs. Jeffreys will welcome all who come.

A joy creating event spontaneously sets us out to tell about it, because it is an imperative need of the soul to share its best. And the result of this sharing? Bacon truly says: "We double our joys in sharing them."

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The Eighth Province

DIOCESE OF OREGON.

(Rev. Walter D. Sumner, D. D., Bishop-Elect.)

It is expected that Dean Walter T. Sumner will be consecrated Bishop of Oregon on the Feast of the Epiphany, January 6th.

It is reported in the secular press that an effort is being made to persuade Bishop Sumner to make Salem, more centrally located than Portland, the See city.

DIOCESE OF SACRAMENTO.

Rev. Wm. Hall Moreland, D. D., Bishop.

The Rev. Isaac Dawson received the following letter from the Rev. John E. Shea with the request that he read it at the semi-annual meeting of the Woman's Auxiliary of the Diocese, but it came too late for the meeting:

Orleans, Cal., Oct. 15, 1914.

Please extend our greetings to the Diocesan Woman's Auxiliary to be assembled on October 22d at Sacramento. We have very much to be thankful for in the noble efforts of the ladies of the Church in behalf of this field. When oppressed with the many trials and discouragements that we have to contend with every day, the knowledge that our good women on the outside are thinking of and working for us comes as a bright ray of comfort forcing its way through the clouds that perpetually hang over this isolation amid the mountains. We want especially to record our appreciation of the personal gift of five bundles of good warm clothing from Mrs. Thomas Crew of Chico, of two such bundles from or through Mrs. L. S. Simmons of Sonoma, and one from Mrs. Dillon, Santa Rosa. The ladies of St. James' Church, San Francisco, have forwarded one bundle of clothing and are now engaged in sewing on new material for our Christmas. From the ladies of Napa we are receiving strong support all the time, not only in clothing for our Indian friends, but also in spiritually comforting letters. I should consider it a gracious and becoming act on the part of our Diocesan Auxiliary if it were to pass a resolution expressing its appreciation of the noble self-denying work of the San Jose Auxiliary in raising the money wherewith to purchase our two saddle animals and to request the publication of said resolution in the Pacific Churchman. The purchase price of the two animals and their equipment amounted to somewhat over $200. After the ladies had sent me $150 I accidently learned that they were raising this money almost without assistance from other sources, and in justice to their goodness of heart I had to actually forbid them to send me any more. We are greatly indebted to Mrs. Van Denburgh, a fine old lady of Los Gatos, for frequent gifts to our work. She is a Presbyterian and has also an Adventist friend who is helping. In addition to the splendid gift of over $600 from the Girls' Friendly Society of Massachusetts, we are receiving every little while nice warm clothing from the different branches of that society for our Indian girls. Churches of New York State and City, Pennsylvania, New Jersey, Connecticut and Missouri are keeping us in remembrance. It may be asked how it is that so many friends all over the country have become interested in our work in so short a time, when other such Missions, longer established, and just as worthy, are comparatively unknown. My reply is that the wide publicity of our needs and the ready response to the same are mostly due to the fact that we have a Missionary Journal. And I would respectfully say to the ladies of our Auxiliary, and through them to all Church people of the Diocese, that there is at least one way in which every family of the Diocese can substantially help in our work, and that is by spending 50c a year in subscribing for the Sacramento Missionary. If this were to be done, I am sure that the Bishop and our Board of Missions would feel justified in enlarging the Journal, and I should be more than pleased to contribute monthly accounts of our work for the people.

We have just received a very fine letter from twelve of our bright boys and girls whom Mrs. Shea, in the capacity of field matron, sent to the Government Indian School at Riverside in southern California. The children are delighted with that fine institution, and the prospect ahead of them of learning there some of the useful occupations that will fit them for the duties of life. We have also sent a large number of younger children to the Hoopa School, thirty-five miles from here, outfitting nearly all of them with clothing before they started.

May the grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Spirit be with you all. Amen.

JOHN E. SHEA.

Two splendid meetings have been held recently in connection with the Northern Convocation of the Diocese of which the Rev. Harry Perks of Sacramento is the president. One was held in the mission chapel of the Good Shepherd, Colfax, Placer county, when the following clergymen gave interesting addresses. The Rev. Mr. Perks spoke on "Children and the Church"; the Rev. Isaac Dawson, "Schools and the Church"; the Rev. Philip G. Snow on "The Citizen and the Church"; the Rev. James I. MacGovern (chaplain of Folsom prison) on "The Transgressor and the Church"; the Rev. Chas. E. Farrar on "The Legislature and the Church." The Rev. John I. Shurtleff of Eureka and the Rev. E. A. Osborn of Chico and Senator Lardner also gave brief talks of Missionary endeavor.

The second meeting was on Thursday evening (13th) in Trinity parish, Nevada City, Nevada county, the Rev. T. T. Denhardt, rector. A large congregation assembled to hear the following subjects discussed: "How Shall We Stop the Leakage after Confirmation," by the Rev. Chas. E. Farrar; "Stability in Church Life," by Rev. John T. Shurtleff; "Sources of Spiritual Life in the Parish," by Bishop Moreland.

On Friday morning the Bishop celebrated the Holy Communion and two papers were read: One by the Rev. C. H. Lake on "The Consecration of Our Giving," and the other by the Rev. Isaac Dawson on "Missionary Work in the Diocese."

Hearty votes of thanks were passed to the Rev. M. Denhardt and his parishioners for their hospitality, and the Rev. C. H. Lake was nominated to the Bishop for the presidency of the Convocation for the ensuing year.

I. D.

The Rev. Philip G. Snow has resigned St. Luke's Church, Auburn, Cal., and accepted charge of St. Luke's, Woodland, Cal.

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

"The Social Service Bureau of the Episcopal Church" has been organized by the Rev. Wilfred E. Roach, rector of Trinity Church, Wallace, Idaho, to provide help and work for those needing either.

On Friday, September 25th, at 10 o'clock in the morning, the Right Reverend James Bowen Funsten, D. D., ordained to the diaconate Mr. Frank M. Johnson, Jr., who has been Lay Reader and Candidate for Orders for some years in the District of Idaho. The ordination took place in St. Andrew's Church, Montpelier, Idaho, Archdeacon Stoy and the Reverend A. C. Saunders being present and assisting in the service. The Bishop delivered a sermon on the occasion.

The Reverend Mr. Johnson will continue his work in charge of the missions along the Oregon Short Line, with headquarters in Montpelier.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, D. D., Bishop.

Rev. Thomas Parker Boyd of the Emmanuel Institute of Health, San Francisco, is delivering a series of lectures upon practical application of religion as a healing force, in both Fresno and Hanford. The lectures, which are attracting a great deal of serious interest in both communities, are delivered in connection with the regular Sunday services, the morning lecture being delivered in the Church of the Savior, Hanford, and that in the evening at St. James' Pro-Cathedral, Fresno.

The semi-annual meeting of the District Branch of the Woman's Auxiliary was held in the Mission of the Good Shepherd, Reedley, on Friday, October 30th. There was a large attendance of delegates from many points in the District. The Holy Communion was celebrated at 11 a. m., when a most helpful address was made by the Bishop. Mrs. Walter G. Uridge, the District President, was in the chair at the business meeting which followed. Reports of interest were received from the leaders of various departments of the work, and the outlook proved to be most encouraging. The features of the meeting were the addresses by Miss Lindley, Educational Secretary, upon "Mission Study Classes" and "Junior Work," and an address by the Rev. George Wallace, D. D., of St. Paul's College, Tokyo, upon the work in Japan. The visitors attending the meeting were hospitably entertained at luncheon by the ladies of the Reedley Mission.

A fire which might have been much more serious but for the effective work of the fire department visited St. James' Pro-Cathedral, Fresno, on November 19th. The trouble arose through overheating of the furnace pipes in the vicinity of unprotected woodwork. Considerable damage was done to the flooring and some slight damage to pews. The heating plant was wrecked and the interior of the Church badly smoked. The damage, which will probably amount to about $1000, is covered by insurance.

A series of lectures by professional and business men is being arranged by Rev. Canon Rhames, to be given in the Guild Hall at Sanger during the winter months in connection with a Civic Center movement for that community.

Ground has been broken for the new building for St. Luke's Church, Merced, the Rev. W. H. Hawken, rector.

On Wednesday, November 18th, Mr. Ernest Inman MacNalty was ordered Deacon in St. Matthias' Church, Oakdale, by the Rt. Rev. L. C. Sanford, D. D., Bishop of the San Joaquin. The candidate was presented by Rev. W. P. Williams, rector of St. Paul's Church, Modesto. The preacher was Rev. H. H. Powell, D. D., Ph. D., professor in the Church Divinity School, where Mr. MacNalty pursued his theological studies. The Rev. W. T. Renison, rector of St. John's, Stockton, and Rev. W. L. Greenwood of Lodi also participated in the service.

Mr. MacNalty has been in charge of the work at Oakdale since June.

The Bishop's House,
74 Vandeventer Place,
St. Louis, Mo.
November 25, 1914.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. George C. Hunting, Missionary Bishop-elect of Nevada, as follows:

Time—Wednesday, December 16, 1914.

Place—St. Mark's Cathedral, Salt Lake City, Utah.

Consecration: The Presiding Bishop, The Bishop of California, The Bishop of Los Angeles.

Presenters: The Bishop of Idaho, The Bishop of San Joaquin.

Preacher: The Bishop of California.

Attending Presbyters: Rev. S. Unsworth, Rev. T. L. Bellam.

Mentor of Ceremonies: Rev. W. W. Fleetwood.

Faithfully,
DAVID S. TUTTLE,
Presiding Bishop.

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Two gold medals and diplomas of honor awarded at California Industry Exposition, also at Mechanics' Fair, October, 1913, to

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The Past Year at the Chinese Missions

On the first Sunday in Advent, 1913, the Bishop of California made his first visitation to the Chinese Mission in Oakland for the new ecclesiastical year. The occasion was the annual open meeting of the Bishop's Committee of Churchwomen of Alameda County, which for four years past has raised funds for the support of the Mission. At this service a young man was confirmed. During December the Bishop visited the San Francisco Mission, and confirmed the first two women to receive the Apostolic rite in the two Missions. One of these was Mrs. Ng, wife of the priest-in-charge, and the other was Mrs. B. Y. Chue, wife of the secretary of the Chinese Y. M. C. A. and teacher of Chinese in the San Francisco Mission day school.

In January the infant son of Mr. and Mrs. Chue, and five young men, were baptized. On Septuagesima Sunday the Bishop again visited the Mission, accompanied by the Archdeacon, and confirmed seven young men, of whom three were baptized that evening. One of those baptized in January had moved to Omaha, and was confirmed there in Trinity Cathedral, where he has since been a faithful communicant. On Septuagesima Sunday the San Francisco Mission choir was vested for the first time, the vestments being those formerly used in Grace pro-Cathedral.

Members of True Sunshine, San Francisco.

In March, the Oakland Mission received a great blow in the loss by death of its faithful and efficient day school teacher, Miss Ella Dye. This talented and universing of March 2, by the Rev. Daniel Ng. The next morning she received her first Communion from the Rev. E. F. Gee. A week later she received her viaticum and the next day passed to her rest, lamented and sadly missed by all who knew her. Hers was the first funeral service held in the Oakland Mission. Her aged mother within a few weeks asked for baptism, and was received as a catechumen.

During Lent the Litany was said at both Missions instead of Evening Prayer. Holy Week began with the services of Palm Sunday. At the six o'clock Eucharist in San Francisco an oak lecturn, made by Mr. Frost of Ocean View, was blessed. On Maundy Thursday there was an early celebration of the Holy Communion, and on Good Friday a large number of the communicants and night school pupils attended the evening service. In Oakland

there was an early Eucharist on Palm Sunday, and evening service on Good Friday.

Easter morning dawned bright and beautiful. At six o'clock seven young men gathered in the San Francisco Mission for their Easter Communion. Shortly after this service, a little daughter was born to the priest-in-charge, whom he named Mary, after the saint who was first at the tomb on Easter morning. At half-past ten there was a second Eucharist, with hymns and a sermon, at which twelve communions were made. A lapsed communicant returned to his communion at this service. The Christians in Oakland made their Easter communion at St. John's. Before Whitsunday, all the thirty-two communicants had received Holy Communion.

Ascension day was observed by a celebration of the Holy Mysteries. On Whitsunday there were Eucharists in San Francisco at 6 and 10:30 a. m., at which nearly all the communicants and Christians were present. The East Bay Christians received the Blessed Sacrament at St. John's, Oakland, and St. Mark's, Berkeley. In Whitsun-week Mr. Williams, the lay-reader of the two Missions and superintendent of the Oakland night school, was ordained deacon. There were many Chinese present at the service.

During Easter-tide seven more had been baptized, among them Mrs. Dye, the mother of Miss Dye, the young lady who had been baptized on her death bed, and little Mary, the daughter of our priest-in-charge. On the Friday in Whitsun-week six of these were confirmed, together with four young men from Oakland (baptized that night).

For some months the young men of the Oakland Mission had been working quietly among themselves to raise money to purchase a Mission House in Oakland. Through their efforts a small sum was raised, which was augmented by the generosity of friends, but far too little to purchase a piece of property. The Bishop, hearing of the earnest efforts of the young men, authorized the investigation of property in the neighborhood best suited for the activities of the Mission; and after a time a house and lot were found. The Bishop borrowed the money necessary to purchase the property, and in September the Mission moved into its new home at 320 Sixth Street. Extensive work had to be done before the place was adapted to the needs of the Mission; the expense of this being borne by the young men. As soon as the chapel had been rendered presentable, the Bishop visited the Mission to bless the buildings and to offer the first Eucharist in the new chapel. A large number of American friends, including the ladies of the Bishop's Committee, as well as all the communicants of the Oakland Mission and the choir from San Francisco, filled the hall. The Bishop gave a striking address in which he reviewed the history of the Oakland work, paying tributes to all those who have faithfully labored for its success, notably our foundress, Deaconess Drant, and our helper in time of need, the Rev. E. F. Gee.

Since that time the house has been painted, the yard has been sown with grass, and the interior re-papered and painted. The rooms in the front building are rented to the young men of the Mission, who have long wanted such a home. The hall in the rear has been connected with the front house, affording a spacious and comfortable school-room, which is used as a chapel on Sundays. Already three young men have been baptized in this chapel, and by the time this account appears in print, they will have been confirmed.

A successful tea and reception was given on November 7 in the new Mission, at which a good sum was realized toward the furnishing and other expenses.

Since Mr. Morris of St. Paul's, Oakland, has been helping at the night-school, he has succeeded in interesting many members of the St. Paul's chapter of the Brotherhood of St. Andrew in the Mission, and they, with Miss Hawley and a young man from St. Peter's, and our faithful friend from San Francisco, Mrs. Daniels, give such efficient help that the school has been able to keep up its large enrollment and average of attendance. The day school numbers over fifty children, and the Sunday school has an attendance of ten young men, six young ladies, and over twenty-five children. The latter are taking a renewed interest in the Sunday school, thanks to the attractive personality and efficient methods of Miss Amy Stearns, of St. John's, who is also building up the sewing school.

In San Francisco the day school is large and effective. The night school taxes to the uttermost the faithful staff of teachers, one of whom, Miss Helen Chappell, of the Church of the Advent, gives every evening to the school. Mrs. Church and Mrs. Walton have a flourishing sewing class. The Sunday school numbers from seven to ten young men every Sunday and over forty children. Recently there were fifty-two in Sunday school. The night service has a larger attendance of young men than ever before; and it is a pleasure to look over the congregation and see more Christians than heathen in the Chapel. Four young men were baptized in October, and on November 22nd six young men and three ladies were baptized, and on the same day these thirteen were confirmed in San Francisco Mission and three were confirmed in the Oakland Mission.

On the First Sunday in Advent, 1914, the statistics of the two Missions will be as follows:

Baptized adherents:	
San Francisco	44
Oakland	28
Total	72
Confirmed persons:	
San Francisco	39
Oakland	20
Total	59

The San Francisco Mission has received during the year a set of violet and white altar-hangings and a wooden processional cross from the Mission of the Transfiguration, Ocean View; a green dossal, an oak lecturn, a pair of branch candlesticks from the Canon Kip Memorial Mission, and two handsome fair-linens from St. Matthias', Los Angeles. The Oakland Mission has received an altar from the Woman's Auxiliary which is a work of ecclesiastical art, being the work of Mr. Frost, of Ocean View. Trinity Church, Haywards, has given a handsome brass altar cross and St. Matthias', Los Angeles, two fair-linens, and the Rev. F. H. Church has installed an altar-rail.

The San Francisco Mission has had the privilege of the visit of several Missionaries on the way to China, among them Sister Edith Constance and Sister Helen Veronica, of the Community of the Transfiguration, on their way to Wuhu, and the Rev. P. C. Scott, of the S. P. G., Peking, and a party of English missionaries.

In our last issue we published on page 7 an article under the title of "War" over the initials J. R. J. The article came to the Editor's desk unsigned and in the same enclosure with a note from a clergyman about another matter, and we supposed he was the writer. We are informed that the writer is the Rev. H. P. Hames, a graduate of our Church Divinity School, now curate in All Angels' Church, New York City, who should have the credit for such an illuminating glimpse of the war conditions in England.

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The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2420 Ridge Road, Berkeley.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Auxiliary, Miss R. R. Best, 3109 College Avenue, Berkeley.

Educational Secretary, Mrs. C. Edward Holmes, Belvedere.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The exact date of the December Diocesan Meeting is not yet decided, because it is dependent on the arrival from the Orient of Mr. and Mrs. Charles R. Pancoast. They are expected on the Manchuria, due on November 30th. The date of the meeting (very early in December) will be announced in notices to Parish Secretaries. Mrs. Pancoast's address at the Annual Meeting in May will be remembered with pleasure. She has seen much in the Orient since then, for the greatest interest of the trip was our Church Missions in China, Japan and the Philippines, and Mr. Pancoast has many photographs of people and places connected with that work. It will be a privilege to hear Mrs. Pancoast speak on the subject, dear to her before her trip, much dearer now in the light of her clearer knowledge of its blessedness.

The visit to the Diocese of Miss Grace Lindley, Assistant Secretary of the Woman's Auxiliary, was an inspiration to all who heard her. Her simple presentation of the motive of missionary work aroused our zeal, while her practical suggestions and wide experience brought to us the best methods for its expression in useful work. The Junior Department and Bible Study are Miss Lindley's special field—subjects most welcome in this Diocese where the Junior work needs development.

The first meeting was held on Sunday afternoon, October 25th, at the Bishop's House. About fifty young women and girls with leaders of Junior work assembled. Miss Lindley was introduced by the Diocesan President of the Woman's Auxiliary, and spoke of the joy of service that permeates all sincere missionary effort from the gift of the littlest Junior to the complete consecration of self to the Master's use.

On Monday and Tuesday mornings conferences with Junior leaders were held in the Cathedral Chapel—practical talks about the methods which experience has proved to be best. In the space of this brief report it is not possible to give even an outline of the helpful suggestions which Miss Lindley gave, but many of them will be found in her small book on the Junior Department. It is called "The Junior Book," and may be had from the Literature Department (281 Fourth avenue, New York City) at a cost of ten cents. The Junior leaders by questions and suggestions from their own experience contributed to the helpfulness of these conferences. There surely is no lack of Juniors in the Diocese to form active and enthusiastic branches, valuable for their help now, but much more valuable for their training in knowledge of and love for the Kingdom. The lack is of women with faith and courage to lead them. The leaders who attended these conferences gained inspiration as well as practical help in guiding the girls upon whom the Woman's Auxiliary in the future will depend.

Monday afternoon Miss Lindley addressed the Woman's Auxiliary of the Diocese at the Cathedral Chapel. She spoke of the need for constant effort for the growth of the Auxiliary, the danger of dwelling with self-satisfaction on the advance already made, the value of a noble discontent. The aim should be ever before us—every baptized women a member of the Auxiliary. How far we are from that goal! It is our aim for extensive work, there is also the intensive work to be done—prayer and study. Yet how these two aspects are interwoven! Our study classes must be constantly reaching out to touch women yet uninterested—we cannot increase our membership without prayer. Miss Lindley advised every branch to begin the year with a definite aim and a well-considered policy.

Tuesday afternoon there was a large meeting of the Alameda County branches at St. Mark's, Berkeley, nine parishes being represented by Woman's Auxiliary or Junior Branches, or by both. The business was made as brief as possible, being confined to roll call, minutes and the welcome announcement of the formation of Junior Branches in St. Clement's, All Souls' and St. Peter's. Miss Lindley brought a message of hope even amid the cruel conditions of war—the hope that the things really worth while will emerge from the many interests of life, and that true Christian principles may stand out in contrast with the selfish motives that embroil nations. In speaking of the Auxiliary as "machinery for transmitting power," she told of some of the methods of Auxiliary work, giving helpful experiences of other Branches. The President called upon the Rev. G. C. Hunting, Bishop-elect of Nevada, to voice the thanks of the meeting to Miss Lindley. Later a number of Juniors came and Miss Lindley gave them a short address on the "Why and How of the Junior Work." Why? Because it is the Lord's command; because the pagan nations are consciously hungering for a satisfying Faith; because America stands for a fair chance. How? By living our Faith, by prayer and by study, and by work.

Tuesday evening at Trinity Church, Oakland, was held a meeting of the Alameda Church Sunday School Teachers' Institute, and by request Miss Lindley gave a lesson on St. Matthew's account of the life of our Lord. For teachers accustomed to use a series of lessons covering the Gospel story in a year, it was most helpful to have the outline of the purpose of Christ's Kingdom, His development of it. His relations with His followers and with His nation so clearly stated and condensed into the space of an hour. It was a more comprehensive view than is often presented.

We are very grateful to Miss Lindley for giving us so generously of her time and thought, and to the Board of Missions for making her coming possible, and we trust that her visit will be as memorable in its results as it was delightful to those who heard her.

The Quarterly Meeting of Marin County Branches was held at St. Paul's Church, San Rafael, on Thursday, November 12th. Bishop Nichols made an address on the usefulness of women set apart as Deaconesses or Sisters. He said that the proposed scholarship in the Deaconess' school at Berkeley would be a most fitting memorial to Mrs. Lawver, who had always greatly desired such a school here. Deaconess Hodgkin also addressed the meeting, speaking of the qualifications sought in students in the school, and of the training received there.

ST. JOHN'S-IN-THE-WILDERNESS.

Allakaket, Koyukuk River, Alaska.
August 28, 1914.

Miss Mary A. Hawley,
528 Twenty-seventh Street,
Oakland, California.

My Dear Miss Hawley: The fine bale sent by the California Branch has reached us in good condition, and its contents are all most acceptable. The comforters, especially, I would mention for we always have more demands for them than we can fill. The rugs, too, will very probably help to pay for our next year's supply of wood—indeed, everything will be put to good use, and we thank you heartily for all.

Miss Pumphrey and myself both appreciate your kindness in sending the pretty sacques and toques, and the hot water bottles, for our personal use, and thank you for your thoughtfulness. The hot water bottles have been in use already, for though it is only August, it is often cool and damp in the evening—indeed on July 23rd our potatoes were nipped by frost.

Just at present nearly all the natives are away, the women at their fish camps, catching and drying the dog-salmon, the men on a hunt in the mountains after caribou, moose and bear. In a short time they will all be back again and then the winter's work begins. It is then, too, as the weather grows colder that we are so grateful for the warm things sent us from "outside." Last year in December the thermometer reached 60 degrees below zero—and one needs to be well fortified against such cold. As far as we personally are concerned, we much prefer the cold weather, with the crisp bracing air to the warmer but damp days of summer—but where one does not have all the warm clothing one could possibly use it is quite another matter. We have been most fortunate in having been amply supplied with warm garments for young and old for this winter, so there is no necessity for any one to suffer.

Again thanking the Auxiliary for its good help, I am

Sincerely yours,
BERTHA B. MILLS,
Deaconess.

JUNIOR AUXILIARY.

As a result of the enthusiasm for Junior Auxiliary work, awakened by Miss Lindley's visit in October, and let us hope a beginning of the realization of the Bishop's wish, that "The Secret" brought by her might tarry, a Corporate Communion Service for leaders of the Junior Auxiliary of Alameda county was held on Nov. 5th at All Soul's Chapel, Berkeley. The Rev Mr. Hodgkins, vicar of All Soul's,

spoke most helpfully on the meaning of the word spiritual and the spiritual side of the Junior Auxiliary, both of the leaders and the children.

A very enthusiastic, informal Conference was held after the service. Leaders of seven branches of Junior Auxiliary were present beside the Diocesan Secretaries of the Woman's and the Junior Auxiliaries. Mrs. Monteagle attended the service and gave a word of greeting and encouragement to those gathered for Conference.

It was decided to hold a rally for all Alameda County Juniors at a central place, at which time there will also be an exhibit of the Christmas work done by the Juniors.

The offering taken at the service was given to the Junior Secretary for the extension of the Junior Auxiliary.

A similar service and Conference is planned to be held in San Francisco early in December, and we would be glad to hold them at other centers if desired.

RACHEL ROGERS BEST,
Dio. Secy. Jr. Aux.

THE GIRLS' FRIENDLY SOCIETY.

November 3rd, St. Stephen's Girls' Friendly Society held an Admission Service, when four probationers were admitted to membership and three new probationers enrolled, which was followed by an enjoyable social gathering in the Parish House, participated in by visitors and representatives from two other branches.

November 7th the members of St. Paul's Girls' Friendly Society gave a successful college play in their Guild Room. A good attendance rewarded their efforts. Home made candy was sold, also ice cream, to raise money for a Guild Room heater. Dancing was enjoyed by many after the play.

November 19th, Grace Cathedral Girls' Friendly Society having attained its third birthday gave a party attended by about sixty, who contributed a penny for each year of their lives, the money raised being given to a girl they are specially interested in at the Maria Kip Orphanage. A satisfactory sum was raised, and all agree that they spent an enjoyable evening.

Important.

All interested in the Girls' Friendly Society in California, and especially during the Exposition, are urgently requested to attend a meeting at Grace Cathedral Social Hall, Thursday, December 3rd, at 8 p. m. This notice should appeal to members and associates from any part of the United States or abroad who have not as yet identified themselves with a branch on the Pacific Coast. This meeting will be in the form of a discussion of our plans for the G. F. S. and the Exposition. Space has been reserved for the Girls' Friendly Society at the Panama-Pacific International Exposition. All invited. If you are interested and cannot attend, communicate with Miss Millicent Waterhouse, 419 Golden Gate Avenue, San Francisco.

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A very effective motett for men's voices, the words are from the Holy Scriptures. We are glad to comment upon the work of one of our southern California composers whose cantata, Easter Eve and Morn, and his many good church anthems and solos have made a lasting place in our libraries. It is not necessary to mention part writing let alone the excellent effective organ and piano score; the solo obligato which is written for soprano or tenor voice adds further charm. String parts may be rented from the publishers.

A. J. C-B.

The Eve of Grace. Text by Van Tassel Sutphen. Music by J. Sebastian Matthews. H. W. Gray Co., New York. Price, $1.00.

The author and composer have been hand in hand throughout the entire work with the result that the cantata "The Eve of Grace" is a work which is well suited to the season of Christmas. The work is divided into three parts, Advent, Nativity, Epiphany and an epilogue which may be omitted should a reduction for time be necessary. A carol is added at the close of each part, bringing us from the more serious music to the childish joy of simplicity. The organ accompaniment is very orchestral throughout, and not a piano score as is sometimes the case with works of this sort. Two solo voices are required, that of soprano and baritone or interchangeable with tenor and contralto. The part writing displays the composer's usual ease, and we most heartily recommend this work to choirs who are looking for a good solid churchly composition. The words are published separately for congregational use at 5c a copy or $2.50 net per 100 copies.

A. J. C-B.

MARIA KIP ORPHANAGE

At the annual reception of the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home, on October 31st, many of the guests were much interested in what the managers are doing for the older girls. The State only cares for them until they are fourteen; beyond that age we have to support them entirely ourselves. For many, of course, we find homes, but the girls are very anxious to be self-supporting, so we are trying to help them in this very worthy desire.

One of our girls, who graduated from Lick High School last June, is now, thanks to the help of a kind friend, taking a kindergarten course. One is in the Commercial High School taking a business course. Five are at the Vocational Training School on Divisadero Street, taking courses in domestic science. A number of the girls who have left the Orphanage and are working in various ways, have come back to live in this safe, homelike place.

Several small rooms have been made in the attic, dainty and attractive, where these girls live. When able, they pay a small board, but if out of work or ill they are cared for by the well-loved Mother and Sisters.

We are very anxious to do more of this sort of work. We have the room, but are sadly in need of funds to carry it on. If some Sunday Schools or Guilds would assume the care of one girl, they would be doing a blessed work for the Master and His little ones.

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The Church and Social Service

SOCIAL SERVICE LECTURES AT STANFORD UNIVERSITY.

The Secretary of the Y. M. C. A. at Stanford University has arranged with the Diocesan Social Service Commission for a series of its Social Service lectures. There will be six speakers, covering a period of four months. Judge Murasky and Rev. Arch Perrin have already been engaged for lectures, and arrangements for the New Year will be made shortly.

A PRAYER FOR PEACE.

Tune, National Anthem.

God give the nations peace!
Grant us from war release;
God give us peace!

Guide thou the helm of state,
Still thou the blast of hate,
Bid waves of strife abate;
God give us peace!

Touch thou the human heart,
Bid hate and greed depart,
From fear release!

Bid men in every land
Stretch forth the helping hand;
Brother to brother stand,
Blest in thy peace.

Send Truth and Righteousness
Healing the world's distress,
Great God of peace!

For him who died that we
Saved by thy love might be,
From war, O, set us free!
God give us peace!

—Richards M. Bradley.

BRITISH WOMEN'S EMERGENCY CORPS.

(By Edward P. Bell, London Correspondent Chicago Daily News.)

While the men of the British empire are responding to the country's call for soldiers, the women are not merely looking on. The Women's Emergency Corps, the formation of which followed hard on the declaration of war, is banding together and classifying the "women who want to do something."

The corps is divided into departments, added to from time to time as need arises. The corps already, in the four weeks of its existence, has outgrown two addresses, and its latest move has been to Bedford College, Baker street, London. Office accommodation is provided free, and tables, chairs, roll-top desks, typewriters and indexing cabinets either are loaned indefinitely or are given by London stores.

The employment department is trying to find work for shopgirls, clerks, typists and seamstresses, who have lost their employment owing to the war. It is endeavoring also to keep open existing workrooms wherever possible by obtaining orders for hospital requirements. People are invited to send in orders for underclothing or any kind of special needlework. The corps has opened several relief workrooms, in which a standard minimum wage of ten shillings ($2.50) will be paid for a week of forty hours' work.

The surplus food department collects food from clubs, hotels, markets and shops. Daily contributions are promised by the managers at Smithfield, Billingsgate and Covent Garden markets. People willing to help are asked to send in food regularly once or twice a week, and oftener if possible.

From the interpreting department women have been taken to act as interpreters in the police courts. One interpreter recently was sent to Charing Cross. There she found fourteen Belgians with all their worldly goods tied up in blue and white checked cloths. Nine of these people, one of whom was blind, and several of them small children, had but forty francs ($8). They were given food, and temporary homes were found for all.

The next day other volunteer interpreters met five hundred women and children at Tilbury and took them to the homes found for them.

The nursing department of the corps sends nurses to the Red Cross and other societies, and undertakes district nursing in various localities in London. In connection with this work the corps has received several offers of houses in London and several in the country for hospitals and convalescent homes.

From the hospitality department come offers of a holiday in the country or at the seaside to the wives and children of soldiers and reservists. One woman offered four beds for invalids. Another stated that she can cook, and cater, and organize. She promised to bring her own expert cook, and undertake the entire management of a small hospital. One woman offered her yacht for transporting the wounded or volunteers. Another woman was willing to help poor German girls.

Still another woman would like to give a special course of voluntary training to 400 girls in sick nursing, wardroom work, hygiene and invalid cookery, under doctors, cooks, certificated nurses and laundresses. This scheme is now under way at Sardina House, Kingsway, London.

People who come to the Women's Corps who require monetary relief are passed on to the agencies which render that kind of service.

The corps also has the assistance of 150 thoroughly experienced motorists capable of taking entire charge of a car, and willing to be on call any time of the day or night. It also has twenty-five motorcyclists ready at a moment's notice to go anywhere, either to carry dispatches, guard cables, or patrol the coast. One such woman has been requisitioned by the war office.

While the corps is well supplied with volunteer service, it is badly in want of funds to carry on its work. Among other contributions the sum of ten shillings was sent by a poor servant, who had intended buying flannel for herself, but sent the money to the Women's Emergency Corps instead. One letter enclosed five pounds ($25) and the sender will furnish this sum monthly. A working girl hopes to send five shillings ($1.25) each month, if she can find eight girls to help. Already six have come forward.

Miscellaneous offers have been received by the thousand. One woman offers two rooms in the city, with telephone, for interviewing purposes. A social service worker has been given work interviewing and investigating the families of soldiers who have gone to the front, with the purpose of giving them relief. A large tract of land has been offered in Ireland to start either a gardening produce center or a poultry farm, where girls can be employed and learn this business. Many other schemes for starting market gardens and poultry farms in the country, where factory girls thrown out of employment may be trained by experts, are under consideration.

The honorary treasurer of the executive committee is the Duchess of Marlborough. Ena Ashwell, Mary McArthur, Mrs. Pethick Lawrence and other well known women are also on the committee.—The Survey.

The following cablegram from Mr. H. C. Hoover, chairman of the Belgian Relief Committee in London, explains the situation in part:

"Over one million people on bread line in Belgium at present, with supplies estimated to last from one to three weeks. While we are securing some supplies here for emergency purposes, real situation cannot be met without direct exports from States, and we shall require upwards of twenty thousand tons foodstuffs monthly. Can you interest the people of the State of California to present shipload food from California? If California will give us the foodstuffs we will pay freight and insurance. We should like five portions wheat, three portions beans, two portions peas, with bacon if obtainable. Must be shipped in neutral bottom, consigned to us, Rotterdam. If there is Belgian Relief Committee in California should co-operate. We want food, not clothes, as this is question starvation, and Belgians can clothe themselves for the present. I can think of no greater contribution to this occasion of world's stress than a food ship from California, and if possible one from Oregon and another from Washington. It might be pointed out that our committee is largely Californian and that we should have support of our own State."

Committee on Belgium relief ship:

Wm. H. Crocker (chairman), Frank Anderson, C. Fred Michaels, William Sesnon, Wallace M. Alexander, Herbert Fleishhacker, Mark Requa, Fred Van Sicklen, A. Schilling, W. W. Garthwaite, J. F. Carlson, Curtis H. Lindley, I. W. Hellman, Jr., John Drum, Geo. H. Tourny, J. S. Tobin, James Rolph, Jr., W. Mayo Newhall, Geo. W. McNear, D. G. Schofield, Sig Stern, R. B. Hale, Geo. Whittell, Raphael Weill, A. Sbarboro, A. Legallet, A. B. Hammond, John A. Hooper, Wm. Sproule, Walter MacArthur, M. H. de Young (Chronicle), Dent H. Roberts (Examiner), F. W. Kellogg (Call), R. A. Crothers (Bulletin).

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Literature of the Day

The Woman Who Came at Night and Other Stories. By a Minister. Pilgrim Press. Boston. $1.00 net.

These stories seem to be transcripts from actual experience for they have a touch of humanity about them that the wholly manufactured article only possesses in the exceptional cases. But if they are founded on fact, it is to be hoped that the Minister has been careful to thickly veil the realities.

The Young Womanworker. Mary A. Laselle. Boston. Pilgrim Press. $1.00 net.

In early Victorian days, the days of Mrs. Trimmer and other feminine cramchilds, two books were greatly in vogue, the Young Man's Companion and the Young Woman's, comprehensive guides for conduct, success in life and so on. This book is redeemed from the dominant priggishness of that era and its counsels of morality are sensible and vice is not disguised in over sweet words either—we mean, of course, not nauseously sweet as the manner of some is. It is a wholesome, straightforward book and ought to be beneficial.

The Well by Bethlehem's Gate. W. A. Knight. Pilgrim Press. Boston. 50c net.

Another of this writer's idyllic series of Bible lands,—short, but good enough to create a wish for more, and there are good photographs, *not* of the normal overused kind.

War's Aftermath. D. S. Jordan and H. E. Jordan. Houghton, Mifflin Co. Boston. 75c net.

The subtitle is rather expansive, a "Preliminary study of the Eugenics of War as illustrated by the Civil War of the United States and the Late Wars in the Balkans." But it is an exact summary of the content—only one hundred pages or so but a marvel of condensation. Without going into details, it is a forcible summing up of the evils of war from a new standpoint—Eugenics—the effect of it beyond the murder rolls on the after life of the peoples involved. And in this regard it is enough of an answer to the German advocates of light and culture who are stolidly yelling across the slaughter yards of Europe as they visualize the mown down heaps of the murdered, "This, even this, is the only way to a perfected civilization, to world development and a true intellectualism." Dr. Jordan's book is enough in itself to shatter this supremely idiotic obsession.

In 1912 the author, "under the auspices of the World's Peace Federation, made an attempt to form some measure of the effects on the Southern States, of the reversed selection due to the loss of life in the Civil War. This little book was written by my colleague and myself just at the outbreak of the Balkan War." Dr. Jordan went all over those queer States in that part of Europe that seem to be always either spoiling for a fight or sitting in sackcloth and ashes gnashing their teeth over its aftermath. He also saw the outbreak of the present war. The book will be sure to find readers. As for the poetry, well, it's a matter of taste but we rather prefer the prose though there is nothing to quarrel with. Only another word might have been put for "burglar" in the line,

"The mailed fist is but the burglar's tool."

The Sunday School Organized for Service. Marion Lawrence. 50c. Pilgrim Press. Boston.

The Church School. W. S. Ahearn. $1.00. Pilgrim Press. Boston.

Both these books are evidently meant for highly organized Sunday Schools; the last one especially "is an attempt to give religion the advantage of the secular research that has done so much to increase the efficiency of secular education." There is such a thing as being "unable to see the wood for the trees" and one wonders how much of the Sunday is available for these up-to-date Sunday Schools.

The Prize of Life. Dr. Grenfell. Pilgrim Press. Boston. 50c.

Another of this heroic Doctor's stimulating little books, reflecting as always the energy of his self-denial and earnestness.

The Animal School. F. W. Danielson.

The Bird Friends of a Country Doll. C. S. Allen. Pilgrim Press. Boston. 50c each.

Both, clearly, for the very young and pretty sure to prove highly acceptable. The pictures are sure of that.

The Man of Nazareth. F. L. Anderson. MacMillans, New York. $1.00 net.

One has to confess not only to being extremely weary of microscopic analysis of the nature and character of Jesus our Lord, but no less weary of the operators with probe and scalpel who assume that they have penetrated the very innermost and most sacred recesses of His character and are able to diagnose His motives with the precision of inerrancy. It seems to the present writer that exception may fairly be taken to some of the terms used in this book. As for instance, page 86, "His astuteness largely consisted in doing the simplest thing, the thing that lay so near to His hand that most men would have overlooked it." "Astuteness" is a very awkward word to se in this connection. The author doubtless used it in the sense of sagacious, keen insight, but nearly always it suggests the craft its derivation distinctly signifies. In the Preface he says of his book, "It is not a mere character sketch, but rather a treatment of the most important problems about Jesus from the viewpoint of Jesus Himself. I am aware of the boldness of the attempt but feel that we may reverently penetrate to the very heart of Jesus. Indeed it is doubtful if we can truly know Him in any other way." But who of woman born has ever thus penetrated to the heart of Jesus? Not even the fourteen years of close study this volume is the product of, can altogether justify the author in the assumption that he has.

Sunshine Record Book. Anna S. Thompson. Pilgrim Press. Boston. 50c net.

A rather elaborate record of sunshine days, cloudy, rain and snow, but nothing to do with weather or externals; purely inward; and psychological moods and experiences. Also columns for Christmas and Easter gifts, given and received. Verses also and bits of prose. There ought to be columns for pulse variations, shades and degrees of temper, modifications of charity towards human environment. A few other things might be suggested to make a meticulous record still more comprehensive.

We have received the last number of the Cambridge Quarterly Comment and Criticism, and it is quite up to the level of its predecessors. There are very interesting papers on the Mystics of the Reformation, the Historic Christ, and another on Calvinism and Capital—rather a queer conjunction. Longmans, Green & Company are the publishers and the price is only 15 cents. About the extremest value for that sum we know of.

Dare We Be Christians. W. Ravschenbusch. Pilgrim Press. 50c.

Another of the pithy books put forth by this press, well worth reading.

The Madonna of Sacrifice. W. D. Orcutt. Pilgrim Press. Boston. 50c.

A pathetic little story.

The Youth of a People. B. S. Winchester. Pilgrim Press. 75c net.

"A book for teachers who are teaching," covering the period from Genesis to Kings. There are so many manuals designed to ease the labor of teaching the Bible. This is very concise—none the worse on that account—gives useful lists of books for reference. The up-to-date Sunday School teacher must clearly be an extremely well read person, an embodied encyclopedia of Biblical learning.

The Rejuvenation of Father Christmas. J. E. Park. Pilgrim Press. 50c.

He Took It Upon Himself. Margaret Slattery. Pilgrim Press. 60c.

The first of this is a new version of Santa Claus or rather a reformation of that worthy—in some respects very much needed. For Santa Claus has become the agent of mere exchanges quite as much as the dispenser of kindliness in the concrete.

Miss Slattery tells the story of various philanthropists and tells it well.

The Nineteenth Century and After since the war has been filled with first rate articles about the war, calm, judicial, thoroughly well informed. Under ordinary conditions it is better worth reading than the mass of periodical literature, but now it excels its ordinary self.

The publishers of the *Hibbert Journal*, Sherman, French & Co., Boston, have kindly sent us the last number of the *Hibbert Journal*, containing an article of Lord Roberts on the supreme "Duty of the Citizen in the present crisis." It is very concise, very soldierly, of course, and it rings in the ears of Englishmen the warnings and advice the writer has been uttering for years past. The rest of the number is made up of very good articles, but this has a character and pre-eminence of its own.

H. H.

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